The Main PRINCIPLES OF Christian Religion

IN

An 107 short *Articles* or *Aphorisms*, generally receiv'd, as being prov'd from *Scripture*.

Now further cleared and confirm'd by the Consonant Doctrine recorded in the *Articles* and *Homilies* of the *Church of England*; under Four Heads, *VIZ.*

Of things to be
- I. *Believed*, comprehended in the CREED.
- II. *Done*, in the TEN COMMANDMENTS.
- III. *Practis'd*, in the GOSPEL, particularly TWO SACRAMENTS.
- IV. *Pray'd for*, in the LORDS PRAYER.

EXPLAIN'D.

The second Edition Corrected and Amended.

By *Tho. Adams*, M. A. sometime Fellow of *Brazen-Nose* College in *Oxon*, and late Chaplain to the Right Honourable Countess Dowager of *Clare*.

LONDON, Printed by *A.M.* and *R.R.* for *Tho. Parkhurst* at the Bible and Three Crowns in *Cheap-side* near *Mercers-Chappel*, and at the Bible on *London-Bridg*. 1677.

Licenſed and Entred accord-
ing to Order.

To the Reader.

Christian Reader!

TO promote that knowledg *without which the mind is not good, and* holiness *without which no man shall see the Lord, I acknowledg my self to lye under the greatest obligations. In order whereunto, considering the necessity and usefulness of instructing souls distinctly, in the* Principles of Christian Doctrine, *i. e. those fundamental Truths on which life or death doth depend, and wherein the very essentials and vitals of Christianity do consist; and having by me this* short and easie Explanation *of those Catechetical* Articles of Religion *most generally received amongst us, I thought good to publish it. More especially for the sakes of some in a remote Corner (whose souls welfare I greatly desire) where they want those helps some others enjoy; many are poor, others unacquainted with, or loth to buy good books; and where this particularly for the sake of the* Author *(who drew his first breath there) may likely be received with greater kindness, and read with better care. I am not ignorant that others have done well before, both formerly and lately, in one and another way, for the explication of these common, but greatest matters, collected out of Holy Scripture, and laid together in a small room by men of skill in the truest* method, *that the weak may soon understand and remember them, which I heartily rejoyce in: Yet had I been more timely considerate enough, this might have appeared abroad e're some of those larger and much commended, were published: However now it cannot be unseasonable in this debauching age, to contribute a further aid, for the sound principling of hopeful youth. Here likely will be some ad-* Prov. 19. 2. Heb. 12. 13.

vantage either for matter or manner ſuggeſted, which others have not took notice of, for the opening or evidencing of Truth, and recommending particulars as at one ſight to our proſpect. Beſides, ſome may receive ſatisfaction, and take pleaſure to ſee here the Harmony *and fair agreement of* theſe *Principles with* thoſe *our Forefathers zealouſly profeſſ'd to hold at the beginning of our* Reformation *from* Popery *in King* Edward the Sixths, 1552. 1562 *and Queen* Elizabeths *days. 'Tis plain, from a view of what is here annexed, and preſented to us, as* Artic. XXXV. teſting *theſe ſeveral Aphoriſms or Propoſitions; that the* Articles *and* Homilies *of the* Engliſh Church *under the particulars ſpeak the* ſame *things. Theſe then are ſuch Inſtitutions of a Chriſtian man, as are conſonant to Holy Writ, the ſober and wholeſome Doctrines of thoſe Proteſtants who liv'd in theſe Kingdoms before us, and I hope will find entertainment with our poſterity when we go to reſt with our Fathers. For I ſuppoſe it is eaſie to diſcern through all diſingenuous aſperſions, that whoever drew them up in our age, and by what warrant,* 13 Eliz. c. 5. *they are ſo far from being* Novelties *to Reformed Engliſh men, that they materially had in the former age the* Authority of a Convocation, and an Act of Parliament. *Be ſure the moſt learned and godly Primate* Uſher *ſoon after their* firſt *publication did highly value them* thus *digeſted by ſeveral learned Divines in the* order *they be here explain'd. And another very reverend and holy perſon yet alive, in the* Confeſſion of his Faith, *printed* 1655. *twenty years ago,* cap. 2. ſect. 3. *did declare, He* heartily approv'd of this *Form of ſound words,* and of all therein contain'd; *affirming, that* He took it for the beſt Catechiſm that ever he ſaw, and the *A's* contained, for a moſt excellent ſum of the Chriſtian Faith and Doctrine, and a fit Teſt to try the Orthodoxneſs, even of Teachers themſelves. *Such Teſtimonies might perhaps occaſion this labour in the* Explanation *of them. Which I do here preſent to you, as the* Author *left it pen'd for his own private uſe in his Catechetical teaching of thoſe committed to him. I liked*

not

not to make any addition or alteration; though had he liv'd, and ever thought of publishing it, (as it is not unlikely he might have done for the same charitable use it is now design'd) no question but it would have been all better proportion'd, enlarg'd, and alter'd, yea and (if needful) put into a more comely dress. This I conceive was the only draught of it; which I the rather intimate, that if any defects or mistakes be found in this Explanatory Comment, there may be no unkind reflection made upon him who went to Heaven some time since. And whiles upon Earth shew'd himself, both in the University and elsewhere, to be one of good learning, and true holiness, a fervent preacher, and real practiser of the Duties herein explain'd, and particularly of so sweet and peaceable a temper, that his moderation was known unto all those who did familiarly converse with him. There be other Notes of his (with these, left to my disposal) and some of those practical Sermons upon some Texts of Scripture, on which I find not any in the late printed Catalogues, or but few to have treated; which as they are desired earnestly by some, so if they are by more thought useful, may in time come abroad. This, such as it is, will I hope be no disparagement to him that is gone; but give us to understand, he had clear Notions of the main points of Religion, which he made his own business, and which if they (peculiarly young ones) into whose hands it shall come, be inclin'd cordially to embrace, by the heedful reading and perusing hereof, it will help to perpetuate the memory of the just deceased; and be matter of rejoycing to his surviving Brother, who is really desirous to serve you in love,

Dec. 11. 1670.

Aug. 2. 1675. Richard Adams.

In the Principles of Religion are considerable, the

I. *End*, Gods glory, and mans happiness, *A.* 1. C. I.

II. *Means*, or Rule Scripture, *A.* 2. requiring, *A.* 3.

I. *Faith* concerning

God in his { Essence, *A.* 4, 5. / Subsistence, *A.* 6. / Operations, which are

his Decrees, or purposes, *A.* 7.

the execution of them, by { Creation { respecting { All, *A.* 9, 11. / Man, *A.* 10, 12 } } / Providence }

Man

Created by God, *A.* 13.

Fain by sin, described in { general, *A.* 14. / special, { act, *A.* 15. / subject, *A.* 16. / effects, { sinfulness, *A.* 17, 18. / misery, *A.* 19. } } }

Restored by Grace: where of the

Covenant of Grace, *A.* 20.

Redeemer, who { is described, *A.* 21. / became man, *A.* 22. / executeth Offices, *A.* 23. }

of { Priest, *A.* 24. / Prophet, *A.* 25. / King, *A.* 26. }

both in his state of { Humiliation, *A.* 27. & Exaltation, *A.* 28. }

Participation of the benefits of Redemption,

{ by the Spirit, *A.* 29. / in effectual Calling, *A.* 30. Where of the }

{ Nature of it, *A.* 31. / Benefits, *A.* 32. }

in this life { primarily, { Justification, *A.* 33. / Adoption, *A.* 34. / Sanctification, *A.* 35. } / secondarily, Assurance. *&c. A.* 36. }

at { death, *A.* 37. / resurrection, *A.* 38. }

II. *Obedience* to Gods revealed Will, *A.* 39. C. II. In the
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Principles of Chriſtian Religion, in an 107 Articles: with a ſhort and eaſie Explanation.

CHAP. I.

Of things to be believed, *comprehended in the* Apoſtles Creed: *Or a brief Sum of Chriſtian Doctrine, which ought to be* received *or* believed.

Articles of Religion, 1562. *Artic.* 8. For they may be proved by moſt certain warrant of Holy Scripture.

A. 1. MAns chief End, is to glorifie God *a*, and to enjoy him for ever *b*. *What is the chief End of Man?*

a 1 Cor. 10.31, *Whether therefore ye eat, or drink, or whatſoever ye do, do all to the glory of God.* *b* Pſal. 73. 25, *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee.* 26. *My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.*

Homil. 3. ‘ Of Salvation.—— *Above all things, and in all* ‘ *things to advance the glory of God; of whom only we have our* ‘ *Sanctification, Juſtification, Salvation, and Redemption.*

Expl. 1. In which *A.* there are theſe four things to be explain'd: (1.) What we are to underſtand by a *mans end.* And the Anſwer is, That by a *mans end*, we mean that which a man doth intend or aim at in all his actions: or that which he does propoſe to himſelf as the reaſon of what

he does; *ex. gr.* when you ſee a man building a Houſe, if you ask him the reaſon why he builds a Houſe, or what he intends in ſo doing; his anſwer will be, to dwell in it: And here, his dwelling in his Houſe, when he hath built it, is his *end* in building his Houſe. So again, when you ſee a man going to Church, if you ask him what he goes to Church for; he'll preſently tell you, to hear a Sermon: Now this being that which he does deſign in going to Church, *ſc.* to hear a Sermon, it may very well be called his *end* in going to Church. But then 2*dly*, It is next to be explained, what is meant by a mans *chief end*: Now a mans *chief end*, is that which he doth principally aim at in all his actions. As to keep to the laſt inſtance, though it be a mans *end* (in going to Church) to hear a Sermon; yet that is but a *lower end*, and that which he does only deſign in order to his *chief end*, which is to glorifie God, and to enjoy Communion with God, by hearing his Word: This Queſtion therefore (*What is the chief end of man?*) is (*q. d.*) what is mans chief errand into the world? or what did God make man for? or what is the great buſineſs that ſhould take up the greateſt part of a mans time, thoughts, cares, affections, and endeavours, whilſt he lives in the world? or what is it that a man is principally to drive at in all his words, thoughts, and actions, in all his duties both to God and man, and in all his dealings with the world? Now this is that which ſhould be his general drift in all, *ſc.* To glorifie God, and to enjoy God both in this world, and a better. And this is the plain meaning of thoſe Scriptures which are here made uſe of as proofs. But (alas) is it not ſadly to be lamented, that the corrupt generality of people, have quite forgotten what errand they were ſent about into the world; whilſt ſome make worldly honours and preferments their *chief end*, as the ambitious; others make worldly gain and profit their *chief end*, and that which they mainly drive at, as the covetous; and others do make their carnal pleaſures, delights, ſports,

and

and paſtimes their *chief end*, as if God had put them into the world, as the *Pſalmiſt* reports of the *Leviathans* being put into water, to play therein: and this is the caſe of the younger ſort generally of vain and wicked people, who either do not know, or will not conſider, that the end of their Creation was to honour and enjoy their Creator, both here and hereafter. 3*dly*, What it is to *glorifie God*, may be thus explained; namely, it is to live according to his will revealed in his Word; or, it is to think, ſpeak, and do according to the *Rule* of his Word. (1.) We *glorifie God* in our thoughts, or in our hearts, when we dare not allow our ſelves to think any thing that is not ſtampt with Gods authority and allowance: and more particularly, when our thoughts of God, of his works, words, and all that relates to him. are ſuch as do become his excellent Greatneſs. So when we fear, love, admire, truſt, and deſire him above all. (2.) We *glorifie him* in our words, when our ſpeech is not corrupt, vain, and idle, but ſeaſoned with grace. (3.) In our actions, when we make his Word our Rule, and his glory our great and general *end* in all our actions. 4*thly*, What it is to *enjoy God*; we may beſt conceive of it, by what it is to enjoy a friend: Now this is, we know, to have his preſence, company, and converſe, and to take delight in his ſociety. So to *enjoy God*, it is to converſe with God, to be well-pleaſed with his gracious preſence; and not only to have him to be our Friend, or Father, but to entertain this King of glory in our hearts and affections. Or as wicked men do look upon the greateſt part of their enjoyment to conſiſt in (that which they miſcall) good-fellowſhip; ſo the Chriſtians *enjoying of God*, is to have fellowſhip with him: *Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* And to maintain and keep up this fellowſhip with God for ever, it is to *enjoy him for ever*; which in

reference to a Christians enjoyment of God in glory, is called a being *for ever with the Lord*, 1 Thess. 4. 17.

What Rule hath God given to direct us how we may glorifie and enjoy him?

A. 2. The Word of God (which is contained in the Scriptures of the Old and New Testament *c*), is the only Rule to direct us how we glorifie *d*, and enjoy him *e*.

c Eph. 2. 20, *And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone.* *d* 2 Tim. 3. 16. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.* *e* 1 John 1. 3, *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*

Artic. vi. '*In the name of the Holy Scripture we do understand* '*those Canonical Books of the Old and new Testament, of whose* '*Authority was never any doubt in the Church.* Homil. 1. *unto* '*a Christian man there can be nothing either more necessary or profi-* '*table, than the knowledg of holy Scripture; for as much as in* '*it is contained Gods true word, setting forth his glory, and also* '*mans duty.* ——*As many as be desirous to enter into the right* '*and perfect way unto God, must apply their minds to know holy* '*Scripture, without the which they can neither sufficiently know* '*God and his will, neither their office and duty.* — *Let us wil-* '*lingly search for the well of life in the Books of the Old and* '*New Testament, and not run to the stinking Puddles of mens* '*Traditions (devised by mens imagination) for our justification* '*and salvation.*

Expl. 2. When the written *Word of God* is here called a *Rule*, we may understand it thus: That as an *Artificer*, suppose a Mason or Bricklayer, in raising a Wall, or a Carpenter in squaring a piece of Timber, makes use of his Rule, and by applying this to his work, comes to know whether

whether it be ſtraight or crooked: So the Chriſtian, who would order his ſpiritual Building or Converſation aright, ſo as to glorifie and enjoy God, he muſt lay every ſtone in this ſpiritual Building by this *Rule*; he muſt ſquare all his thoughts, words and actions by this *Line* and *Level*, and thereby he may come to know what is right and what is wrong, what is ſin and what is duty, what is true and what is falſe: and ſo accordingly may *ceaſe to do evil*, and *learn to do well*; believe that which is *true*, and reject that which is *falſe*; nor is the Old Teſtament alone this *Rule*, nor the New Teſtament alone, but *both together*: and both together they are the *only Rule* of Chriſtianity; neither is there any other ordinary, ſufficient Rule to direct a Chriſtian, either how he may ſerve God acceptably, or enjoy God eternally, but this written Word. (1.) The *Pagans Rule*, or *Light of Nature*, or what may be known of God by the things which are made, is not ſufficient to this end, becauſe it cannot diſcover Chriſt to us, which is the only means of ſalvation. (2.) The *Papiſts Rule* of *Tradition* is no good Rule, becauſe fallible and contradictory in many things to the Rule of Scripture. And (3.) for the very ſame reaſon, the *Quakers Rule* is no good Rule, I mean their *Light within*, becauſe oppoſite to the light of the Word without; and therefore it remaineth that the written Word is the only Rule.

What do the Scriptures principally teach?

A. 3. The Scriptures principally teach, what man is to *believe* concerning God, and what *duty* God requireth of man *f*.

f 2 Tim. 1. 13, *Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus*

Artic. vi. ‘*Holy Scripture contains all things neceſſary to ſal-*
‘*vation*; *ſo that whatever is not read therein, or prov'd there-*
‘*by, is not to be required of any man that it ſhould be believed as an*
‘*Article of Faith, or be thought neceſſary or requiſite to ſalvation.*

Homil. 1. ‘*In holy Scripture is fully contained what we*
‘*ought to do, and what to eſchew*; *what to believe, what to*
‘*love, and what to look for at Gods hand at length.*

Expl. 3. There are two things principally which man is to believe concerning God, and they are the two main *foundations* of the Chriſtian Religion, in the practice of it: (1.) That *God is*, or that there is ſuch a Being who is in and of himſelf abſolutely perfect, and who gives Being to all his Creatures. (2.) That he is *a rewarder of thoſe that diligently ſeek him*: namely, in and through Chriſt, *Heb.* 11. 6: or that it is not in vain to love, ſerve, and obey this God. And there is but one thing, in the general, which God requires of man, namely, a free and full compliance with his will, whether in the doing or ſuffering part of Religion.

A. 4. God is a Spirit *g*, Infinite *h*, Eternal *i*, and unchangeable *k*, in his Being *l*, Wiſdom *m*, Power, Holineſs *n*, Juſtice, Goodneſs, and Truth *o*. *what is God?*

g John 4. 24, *God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit, and in truth.* *h* Job 11. 7, *Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection.* *i* Pſalm 90. 2, *From everlaſting to everlaſting thou art God.* *k* Jam. 1. 17, *The Father of Lights, with whom there is no variableneſs, neither ſhadow of turning.* *l* Exo. 3. 14, *And God ſaid unto Moſes, I am that I am*; *and he ſaid, thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.* *m* Pſalm 147. 5, *Great is our Lord, and of great power, his underſtanding is infinite.* *n* Rev. 4. 8, *Holy, holy, holy Lord God Almighty, which was, and is, and is to come.*

o Exod.

o Exod. 34. 6, *The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth.* 7. *Keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin, and that will by no means clear the guilty.*

Homil. xvij. '*It paſſeth far the dark underſtanding and wiſ-*'*dom of a mortal man to ſpeak ſufficiently of that Divine Ma-*'*jeſty which the Angels cannot underſtand.* Conſidering *the* '*unſearchable nature of Almighty God,——to reverence and* '*dread his Majeſty,—— excellent Power,—— incomparable wiſ-*'*dom,—— inеſtimable Goodneſs,—— to take him for God Om-*'*nipotent, Inviſible.*

Expl. 4. *g* A *Spirit*] (*i.e.*) A Being which has not fleſh and bones as we have, Luke 24. 39: has not hands, or feet, or any bodily parts, no, nor any bodily properties neither, as length, breadth, heighth, depth, thickneſs, ſhape, or colour; ſuch a being as is not, cannot be (as God) the object of any of the Five Senſes; for no man has ſeen God at any time, *&c.* but is inviſible, and abſolutely perfect, becauſe he does not depend npon any thing elſe, either for what he is, or for what he does. *h Infinite*] *i. e.* without any limits or bounds to his perfection, an unconfined Eſſence, abſolutely free from all meaſure or determination of time, place, or degrees. *i Eternal*] *i. e.* without beginning or end of days, or ſucceſſion of duration: always the ſame, before and after time, ever preſent, infinitely above all circumſcription of motion, according to former and latter. *k Unchangeable*] (*i. e.*) he can never ceaſe to be what he is, (the true God) nor can he alter at all, ſo as to be more or leſs God than he is, nor more or leſs perfect; for, ſaith he, *I am God, I change not.* *l In his Being*] for when the Son of God, who is very God, became man, he did not ceaſe to be God. *m In his Power*] for this being infinite, it is not capable of an alteration, either by adding to it, or taking from it. And the ſame may be ſaid concerning his *Wiſdom*, for the very ſame rea-

ſon; for how can he be more or leſs wiſe than he is, who is infinite in *Wiſdom* and *Knowledg*? *n In his Holineſs*] *i. e.* he cannot be more or leſs holy than he is; or be more or leſs inclin'd or obliged to act ſuitably to the perfection of his own nature, than he is already. *o In Juſtice, Goodneſs, and Truth*) *i. e.* he cannot be more juſt, good, and true, than he is, nor leſs juſt, good and true than he is, becauſe he is Juſtice, Goodneſs, and Truth it ſelf; and is all theſe, and has all theſe in infinite and abſolute perfection, and therefore he is unchangeable in theſe,

A. 5. There is but one only *p*, the living and true God *q*. *Are there more Gods than one?*

p Deut. 6. 4, *Hear, O Iſrael, the Lord our God is one Lord.* *q* Jer. 10. 10, *But the Lord he is the true God, he is the living God, and an everlaſting King.*

Artic. I. ‘*There is but one living and true God, everlaſting,* ‘*without Body, Parts, or Paſſions; of infinite Power, wiſdom,* ‘*and Goodneſs, the Maker and Preſerver of all things, both viſible and inviſible.*

Expl. 5. (*i. e.*) There is but *one only* abſolute ſupreme and perfect Being, who is the Maker and Governour of all things; for as for Magiſtrates, though they be called gods, *I have ſaid ye are gods*, Pſalm 82. 6, yet they are ſo only by way of repreſentation, only becauſe they do repreſent God in his Authority and Government: And for Idols, though they be called gods, as there be of this ſort gods many, yet theſe gods of the Heathen they are falſe gods, and upon that account are every where diſparaged in Scripture. And though the Devil himſelf be called *the god of this world*; yet 'tis only becauſe he is Gods Ape, ruling and working in the *children of diſobedience*, Eph. 2. 2. (but by Gods permiſſion) as God does in his own children. So that it ſtill holds good, that to us there is but *one God, of whom, and by whom are all things*, 1 Cor. 8. 6.

A. 6.

A. 6. There are three perſons in the Godhead, the Father, the Son, and the Holy Ghoſt *r*, and theſe three are one God, the ſame in ſubſtance, equal in power and glory *s*.

How many perſons are there in the Godhead?

r Mat. 28. 19, *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* *s* 1 John 5. 7, *For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.*

Artic. I. ‘ *And in unity of this Godhead there be three perſons,* ‘ *of one ſubſtance, power, and eternity, the Father, the Son, and* ‘ *the Holy Ghoſt.*

Expl. 6. In this *A.* there are three things to be explained: as, (1.) The meaning or nature of a *Divine perſon.* (2.) How they are ſaid to be *three perſons.* (3.) How diſtinguiſh'd from *each other.* For the underſtanding of the *firſt*: we are to know, that by a *perſon* in the general we mean a ſubſtantial compleat Being (whether viſible or inviſible), having underſtanding, will, and ſubſiſtence by it ſelf, and diſtinguiſhed from any thing elſe by ſome peculiar property that belongs to it, and to nothing elſe beſides it ſelf: as there is ſomething peculiar in every one man to diſtinguiſh him from another; this for a *perſon* in general: But now for a *Divine perſon,* (or a perſon in the Godhead): 'Tis a ſubſtance that is undivided, and abſolutely perfect in Being, Underſtanding, Will, and manner of ſubſiſtence; yet actually, really, and eternally diſtinguiſhed from any other perſon, by ſome relative property that belongs to it, and not to that perſon. (2.) For the *number* of the perſons in the Godhead, they are three: not only in the reckoning of a man, or according to humane apprehenſion, but alſo in reality, and in Gods account; whether men ſhould reckon

reckon them so or no, and are therefore called a *Trinity of Persons*. Yet (3.) though they be so *distinguished* one from another, as that the Father is not the Son, and the Son not the Father, and the Holy Ghost neither Father nor Son; yet they are not, cannot be divided or separated one from another, because the whole and single Godhead is wholly, coequally, and coessentially in all three, by virtue whereof 'tis said, these *three are one*, (*i.e.*) one God.

A. 7. The Decrees of God, are his eternal purpose, according to the counsel of his own Will, whereby for his own glory he hath fore-ordained whatsoever comes to pass *t*. *what are the Decrees of God?*

t Eph. 1. 11, *Being predestinated, according to the purpose of him who worketh all things after the counsel of his own will.* 12. *That we should be to the praise of his glory.*

Artic. xvij.— '*Everlasting purpose of God, whereby (before* '*the foundations of the world were laid*) *he hath constantly de-* '*creed by his counsel, secret to us*, &c.

Expl. 7. In this *A.* we have (1.) the *nature* and *properties* of *Gods Decrees*, they are like himself from everlasting; whatever God did purpose and determine to do, or permit to be done, he did thus purpose from eternity. (2.) Here is the *Rule* of Gods Decree, *the counsel of his own Will*; and yet nothing that he decrees can be any other than reasonable and good, because by reason of the infinite perfection of his Nature, his Will is essentially just and holy, and cannot be otherwise. (3.) The *matter* of his Decrees, is, *whatsoever comes to pass*, though there be never so much of that which we call hap-hazard in them. (4.) The *end* of his Decrees, *for his glory*; for

for God neither does nor deſigns any thing but for the higheſt end, and that is *his own glory.*

A. 8. God executeth his Decrees, in the Work of Creation *u*, and Providence *w*.

How doth God execute his Decrees?

u Rev. 4. 11, *Thou haſt created all things, and for thy pleaſure they are and were created.* *w* Dan. 4. 35, *He doth according to his will, in the army of Heaven, and among the inhabitants of the earth.*

Homil. xvij. — '*Praiſe of Almighty God — in the conſi-*
'*deration of the marvellous Creation of this world, or — con-*
'*ſervation and Government thereof, wherein his great Power*
'*and wiſdom might excellently appear, to move us to dread and*
'*honour him.*

Expl. 8. Here is ſhew'd, how God doth bring to paſs what he hath purpoſed. (1.) In the work of *Creation*; by which we are to underſtand, not only Gods making the world and all things therein in ſix days, but alſo Gods producing or bringing into Being every thing elſe that came into Being ſince that time to the worlds end, whether it became a Being in an ordinary way, and by means, as in the natural generation of things: or in an extraordinary way, by the immediate or miraculous power of God. (2.) In the work of *Providence*, which is not only to be reſtrain'd to what is naturally good, as every creature of God is, but alſo reaches to what is naturally evil, as afflictions; and to what is morally evil, as ſin.

A. 9.

A. 9. The work of Creation, is Gods making all things *x*, of nothing, by the word of his power *y*, in the ſpace of ſix days, and all very good *z*. *What is the work of Creation?*

x Gen. 1. 1, *In the beginning God created the Heaven and the Earth.* *y* Heb. 11. 3, *Through faith we underſtand that the worlds were framed by the word of God; ſo that things which were ſeen, were not made of things that do appear.* *z* Gen. 1. 31, *And God ſaw every thing that he had made, and behold it was very good, and the evening and the morning were the ſixth day.*

To. 2. Hom. viij. 'God through his Almighty power, wiſdom, 'and goodneſs, created in the beginning Heaven and Earth, the 'Sun the Moon, the Stars, the Fowls of the Air, the Beaſts of the 'Earth, the Fiſhes in the Sea, and all other creatures for the be-'neſit and uſe of man. Hom. xij. *Among all the Creatures that* 'God made in the beginning of the world, moſt excellent and won-'derful in their kind, there was none (as the Scripture beareth 'witneſs) to be compared in any point almoſt unto Man, who in 'Body and Soul exceeded.

Expl. 9. By the work of *Creation*, we are to underſtand Gods making of the World in time (or in the beginning) according as he had purpoſed from eternity, or before all beginning of time: and here it is obſervable, (1.) That this work is aſcribed *only to God*, the true God, in oppoſition to Idols: yet is not ſo to be aſcribed to any one perſon in the Godhead, as to exclude the other; for all the *three* perſons, *ſc.* Father, Son, and Holy Ghoſt, being *one* in Eſſence or Godhead, they muſt neceſſarily be one in working, or as it were joyn hand in hand in all external works, whether of Creation or Providence. And therefore when the Creation is aſcribed (in the Apoſtles Creed) to the Father Almighty, it doth not exclude the Son or Holy Ghoſt from being Almighty, or from joyning

ing with the Father in the work of Creation; but only because the Father is the first in order of the three persons, when we conceive of them; and because there might be in the Church an outward distinction made (but no real separation) among the three persons, in those works which are more eminently and peculiarly affirmed of each person, as that the Father creates, the Son redeems, and the Spirit sanctifies. (2.) That he did not, as an Artificer, begin his work upon or out of *materials*, which is beyond the skill of art and power of nature. (3.) Without any *instrument* or help; for, (1) There was nothing then in Being when he began his work, therefore no instrument. (2.) He needed none, being infinite in power. (3.) To have used any, would not have been so consistent with the glory of his Wisdom and Power. (4. *Obs.*) That he did his work in *six days*, that we might see it was a work of Wisdom and Counsel, and not of Chance; and to set us an example, to work *six days*, and rest the *seventh*. (5*thly*,) That he made *all very good*, in their nature, in their order, and in their end.

A. 10. God created man, male and female, after his own Image *a*, in knowledg, righteousness, and holiness *b*, with dominion over the creatures *c*.

How did God create man?

a Gen. 1. 27, *So God created man in his own Image, in the Image of God created he him, male and female created he them.* *b* Col. 3. 10, *And have put on the new man, which is renewed in knowledg, after the image of him that created him.* Eph. 4. 24, *And that ye put on the new man, which after God is created in righteousness and true holiness.* *c* Gen. 1. 28, *And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

Homil. xij. ‘ *He was made after the ſimilitude and image of* ‘ *God, endued with all kind of heavenly gifts; he had no ſpot* ‘ *of uncleanneſs in him, was ſound and perfect in all parts, both* ‘ *inwardly and outwardly; his reaſon was uncorrupt, his under-* ‘ *ſtanding was pure and good, his will was obedient and god-* ‘ *ly; he was made altogether like unto God, in righteouſneſs and* ‘ *holineſs, in wiſdom and truth; to be ſhort, in all kind of per-* ‘ *fection —— God made him Lord and Ruler over all the works* ‘ *of his hands.* ——Homil. viij. *whom alſo he had created to his* ‘ *own image and likeneſs, and given him the uſe and government* ‘ *over them all, to the end he ſhould uſe them in ſuch ſort as he* ‘ *had given them in charge and commandment, and alſo that he* ‘ *ſhould declare himſelf thankful,* &c.

Expl. 10. God created man male and female (*i. e.*) in both Sexes: man out of the duſt of the earth, and the woman of the Rib that he took out of the mans Side; which creation is to be underſtood concerning the bodies of both, not of the *ſoul* of either of them, for the ſoul was not made of any *materials* at all, but the reaſonable ſoul was immediately infuſed into their bodies when God *breathed into them the breath of life*; ſo that the *ſoul* is, *q. d.* the *breath of God.* There is a twofold image of God, (1.) That which is *in God*, and ſo Chriſt the Second perſon in the Trinity is ſaid to be the *expreſs image* of the perſon of God the Father, becauſe *in him the fulneſs of the Godhead dwells bodily.* (2.) There is the image of God which is *out of God*, or external to him; and ſuch an image of God was *man* in his firſt Creation. (1*ſt.*) In reſpect of his *ſoul*, and that more generally, in the *nature* of it, God is a *Spirit*, and ſo is mans ſoul; God's immortal, ſo that: But more particularly, (1.) In *knowledg* of what was neceſſary to be known by him in order to Gods glory or his own happineſs. (2.) In *righteouſneſs* or uprightneſs, (*i. e.*) his will did freely and fully comply with the will of God, the Law of God being written in his heart. (3.) In *holineſs*, or with a power to

do

do Gods will perfectly. (2dly,) In respect of his *body*, wherein he did resemble the *majesty* (not the *spirituality* of God) for there was so much of *majesty* especially in mans countenance, that the inferiour creatures did stand in awe of him. (3.) In respect of the *whole* man, because in his dominion over the creatures. he did resemble his Creator in his dominion over the World.

What are Gods works of Providence?

A. 11. Gods works of Providence, are his most holy *d*, wise *e*, and powerful preserving *f*, and governing all his creatures, and all their actions *g*.

d Psalm 145.17, *The Lord is righteous in all his ways, and holy in all his works.* *e* Isa.28.29, *This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working.* *f* Heb. 1. 3, *Upholding all things by the word of his power.* *g* Psalm 103.19, *His kingdom ruleth over all.* Matth. 10. 29, *Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father.*

Homil. xvii. ‘ ——*Conservation and governance of the world.* ‘ ——*of liberal goodness, which he daily bestoweth on us his reasonable creatures, for whose sake he made the whole universal* ‘ *World, with all the commodities and goods therein.*—— *Take him* ‘ *for God omnipotent, invisible, having rule in Heaven and Earth,* ‘ *having all things in subjection, and will have none in counsel* ‘ *with him, nor any to ask the reason of his doing; for he may* ‘ *do what liketh him, and none can resist him:* Dan. 11, *For* ‘ *he worketh all things in his secret judgment to his own pleasure,* ‘ *yea even the wicked to damnation, saith* Solomon, *Prov.* 16, ‘ —— *God hath not so created the world that he is careless if it,* ‘ *but he still preserveth it by his goodness; he still stayeth it in* ‘ *his creation.*——*To make our humble suits in prayers to his fatherly Providence.*

Expl. 11. By Gods *actual Providence* we are to understand his ordering of all things in time, according to his eternal

nal purpoſe, or the counſel of his own will; or in plain *Engliſh*, 'tis his doing what he will in the world, whether it be in Heaven or Earth. For further explanation of this matter, we are to know, (1*ſt*,) That (according to our apprehenſion) there are theſe *diſtinctions* and *kinds* of Providence, (1.) We have his *eternal* Providence, or his decreeing, purpoſing, deſigning Providence, which is nothing elſe but that frame, method, or order of government which was in the mind of God from everlaſting, before there was a world, or any creature in it to be govern'd (and of this was ſpoken before). (2.) His *actual* Providence, which he hath exerciſed ever ſince he made the world; as, (1.) In the *conſervation* of things in their beings, ſo that of all the ſpecies or kinds of creatures which he made, he has loſt none. Individuals indeed do die and periſh, and return to their duſt, but the ſpecies or kinds of creatures do not; men die, this and that and t'other individual perſon) in reference to their *bodies*; but mankind does not, or rather Mankind does not. (2.) In the *actual* government of all things by his wiſdom, which he doth preſerve by his infinite power; for God does not deal by the World as the Ship-Carpenter by the Ship, builds and leave it, and never look after it more; but he does look after the preſervation of it, as the owner, and the government of it as the Pilot. Other *diſtinctions* there are of Providence; as, (2.) That it is either *mediate* or ordinary, as where God makes uſe of means and ſecond cauſes, and therein does obſerve the order which he has ſet in nature, as *Hoſ.* 2. 22, and this order in nature is called *the Law of Nature*: Or elſe *immediate* and extraordinary, when in the works of Providence, as well as of Creation, he works without means, as in the preſerving of *Daniel* in the Lions Den. (2*dly*,) For *matter* and extent of Providence, it reaches to all creatures, even to the Sparrows, and to the hair of the head. (3*dly*,) For the *manner*: and this (1.) *Holy*, or moſt per-

fect

fect, or in a way ſuitable to the perfection of his nature. (2.) *Wiſe*, for he does not only do all in the beſt way, but for the higheſt end, (3.) *Powerful*, for he brings to paſs what he will have done with an almighty eaſineſs, and without any difficulty to himſelf.

What ſpecial act of Providence did God exerciſe towards man in the eſtate wherein he was created?

A. 12. When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience *h*, forbidding him to eat of the tree of the knowledg of good and evil, upon pain of death *i*.

h Gal. 3. 12, *And the law is not of faith, but the man that doth them ſhall live in them.* *i* Gen. 2. 17, *But of the tree of knowledg of good and evil, thou ſhalt not eat of it; for in the day thou eateſt thereof, thou ſhalt ſurely die.*

To. 2. Homil. xxi. '*God, as ſoon as he had created man, 'gave unto him a certain Precept and Law, which he (being yet 'in the ſtate of innocency, and remaining in Paradiſe) ſhould 'obſerve as a pledg and token of his due and bounden obedience, 'with denunciation of death, if he did tranſgreſs and break the 'ſaid Law and Commandment. —— In the which obedience if 'man had continued ſtill, there had been no poverty, no diſeaſes, 'no ſickneſs, no death,* &c.

Expl. 12. The wiſe and gracious Creator having made man a reaſonable Creature, and having alſo ſtampt his own image upon him, and thereby rendered him fit for, and capable of happineſs in the enjoyment of himſelf; and there being no other way to this enjoyment, but by union and communion with himſelf, he was moſt graciouſly pleaſed in order thereunto, to make a *Covenant* with man, (giving a Law to him as ſoon as he had made him), and

in him with all his posterity: wherein he promised life to him, and in him to all mankind, upon *condition* of perfect and personal obedience. And that God might try him, how he would carry it, being now brought within the bounds of this Covenant, he was pleased to lay this particular *positive Precept* upon him, That he should *not eat of the tree of knowledg of good and evil*, &c. *upon pain of death*; which Precept he having broken, became liable unto death, or to the curse of the Law. This *Covenant* which God entered into with the *first Adam*, was in Paradise, a Covenant or Law of *Works*, *Do this and live*: But that Covenant which God hath establish'd in Christ the *second Adam* with all Believers (since the Fall) whether in the Old or New Testament, 'tis a Covenant of *Grace*: and the grand Condition of this Covenant on mans part, or the *qualification* whereby he is fitted and capacitated to receive the benefit of this Covenant, 'tis the *righteousness of Faith*; for it runs thus, *Believe and live*; not that the Covenant of *Grace* (whether in the Old or New Testament, does not require new obedience, but that it does not require this in order to *justification*: for this new obedience, or this *obedience of Faith*, it is rather the *fruit* or *effect*, than the *instrumental cause*, *means*, or *condition* of *justification*. But more distinctly, amongst those many differences which are wont to be assigned by Divines betwixt the Covenant of *Works* and the Covenant of *Grace*, we may take notice of these: (1.) The *Covenant of Works* was made with man *before* the Fall, before he had sinned against God; the *Covenant of Grace*, afterward. (2.) The *Covenant of Works* did not promise pardon upon *repentance*; the *Covenant of Grace* does, because Christ the Mediator of this Covenant has purchased pardon for all penitent Sinners, who have but a hand of *Faith* to receive it. (3.) The *Covenant of Works* was *without* a *Mediator*: for till man had sinned, he needed none to mediate peace betwixt God and him: but the *Covenant of Grace* is established in the hands

hands of a *Mediator*, *&c.* Chriſt Jeſus, perfect God and perfect man, that he might make a reconciliation betwixt God and Man (4.) In the *Covenant of Nature* (or *Works*) *Adam* was only the Son of God by Creation; but in the *Covenant of Grace*, thoſe who were children of wrath, do through Faith become the Children of God by Grace and *Adoption*. (5.) The *Covenant of Works* had for its *Seals* of confirmation, or for the Sacraments of it, the *Tree of life*, ſo called, becauſe it did ſacramentally confirm the promiſe of life upon condition of perfect obedience; and the *Tree of knowledg of good and evil*, which was ſo called from the event, becauſe man having ſinned in eating the forbidden fruit, he preſently came to know by a ſad experiment, what an infinite good he had loſt in loſing Gods favour, and what miſery and miſchief he had brought upon himſelf. But now the *Seals* or *Sacraments* of the *Covenant of Grace* were under the Old Teſtament *Circumciſion* and the *Paſchal Lamb*, and now under the New Teſtament, *Baptiſm* and the *Lords Supper*. (6.) In the *Covenant of Works* there was no place at all for Gods further exerciſing of his patience, grace and mercy; but in the *Covenant of Grace* his *mercy* is moſt ſignally diſplay'd: yea, and that which is a myſterie as well as a miracle of Divine Wiſdom, here we may ſee *mercy* and *juſtice* kiſs each other, in the ſatisfaction that Chriſt has made. And as the *Covenant of Grace* and the *Covenant of Works* do differ in the foregoing particulars: ſo doth the *Covenant of Grace* under the Old Teſtament differ from the *Covenant of Grace* under the New Teſtament (though theſe are not two but one Covenant in ſubſtance) in clearneſs: for till the Law, or from *Adam* to *Moſes*, the Promiſe of Grace was more obſcure: under *Moſes* more clear; from *Moſes* to the Prophets, yet more clear; from them to *John the Baptiſt*, yet more clear; and from him to Chriſt, yet more clear; and under the preaching of Chriſt, whilſt he was fulfilling the Promiſes, yet abundantly more clear

than under *John*; but moſt clear of all when Chriſt had *finiſhed* the work of *Redemption* by price, and was aſcended into Heaven, and had ſent down his *Spirit* upon his Apoſtles, in that plentiful effuſion of the *Spirit* at the time of *Pentecoſt*, Act. 2.

Did our firſt Parents continue in the ſtate wherein they were created?

A. 13. Our firſt Parents being left to the freedom of their own will, fell from the ſtate wherein they were created, by ſinning againſt God *k*.

k Eccleſ. 7. 29, *God hath made man upright, but they have ſought out many inventions.*

To. 2. Hom. xiij. Par. 2. '*When our great Grandfather* Adam '*had broken Gods Commandment, in eating the Apple forbidden* '*him in Paradiſe, at the motion and ſuggeſtion of his wife, he* '*purchaſed thereby not only to himſelf, but alſo to his poſterity* '*for ever, the juſt wrath and indignation of God, who accord-* '*ing to his former Sentence pronounced at the giving of the Com-* '*mandment, condemned both him and all his to everlaſting death,* '*both of body and ſoul.*

Expl, 13. Here, for explanation ſake, we may obſerve: (1.) That our *firſt Parents* were created with *freedom* of will, (*i. e.*) if they would have continued in their obedience they might, for they had a power to obey God perfectly: and if they would ſin they might, God left them (and that very juſtly) to themſelves, he being not bound to hinder them (though he could) from ſinning againſt him: (2.) That by their ſinning againſt God, they loſt this *freedom*, and with it all that happineſs which did belong to a ſtate of innocence and integrity; for by their fall they were ſo bruiſed in all their powers and faculties, that they became *unable* to ſerve God: and ſo bemired

mired with the guilt and pollution of ſin, that they were altogether *unfit* to enjoy God.

A. 14. Sin is any want of conformity unto, or tranſgreſſion of the Law of God *l.*

What is ſin?

l 1 John 3. 4, *whoſoever committeth ſin, tranſgreſſeth alſo the law; for ſin is the tranſgreſſion of the law.*

Expl. 14. This deſcription of *ſin* doth agree to *ſins* of all ſorts, *original* or *actual*; and theſe whether in thought, word, or deed, whether of omiſſion or commiſſion, of ignorance or of knowledg, of infirmity or preſumption: and to ſins of all degrees and ſizes, whether great or ſmall; for in all ſin whatſoever (whether it be of men or Devils) there is a want of conformity to the Law of God, and a violation of his juſt will, as well as a repugnancy to the holineſs of his nature. Neither is it improper to place the nature of ſin in a *privation* or want of conformity; for it is that which doth deprive and rob the rational creature of the rectitude or moral perfection of his own nature, which doth conſiſt in his being like to God, and in being conformable to his will.

A. 15. The ſin whereby our firſt Parents fell from the eſtate wherein they were created, was their eating the forbidden fruit *m.*

what was the ſin whereby our firſt Parents fell from the eſtate wherein they were created?

m Gen. 3. 6, *And when the woman ſaw that the Tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof and did eat, and gave alſo to her husband, and he did eat.* 7. *And the eyes of them both were opened, and they knew that they were naked.*

naked. 8. *And Adam and his wife hid themselves from the presence of the Lord, among the trees of the garden.*

Homil xij. ‘ *This first man* Adam, *who having but one Commandment at Gods hand, namely, that he should not eat of the fruit* of knowledg of good and evil, *did notwithstanding most unmindfully, or rather most wilfully break it, in forgetting the strait charge of his Maker, and giving ear to the crafty suggestion of that wicked Serpent the Devil.*

Expl. 15. In this *A.* there are *two* things remarkable. (1.) That our Parents by sinning lost that state of perfection which they had in Paradise: and (Christ only excepted, whatever some *Quakers* dream) there was never any man perfectly innocent or free from sin, since the fall. Now that state of perfection which our first Parents lost (and we in them) did consist: (1.) In their *conformity* to God, or in having his image stamp'd upon them, in knowledg, righteousness, and holiness. (2.) In their perfect *capacity* and fitness to enjoy God their Creator. (3*dly*.) That the sin whereby they fell, was direct *disobedience*, in eating the forbidden fruit (whether an Apple, or whatever else), and that against a particular positive express Precept, *thou shalt not eat of it*; which sin of theirs was a big-belly'd sin, and carried in it (1.) Pride and Ambition to be as Gods in the Devils sense, (*i. e.*) in *knowledg*, or know as much as God himself. (2.) *Ingratitude*, for their priviledg and liberty to eat of all other trees of the Garden. (3. *Infidelity*, not giving that credit and belief to God which he did to Satan. (4.) This forbidden tree was the Seal of the Covenant of life, and therefore to eat of it was to tear off the Seal.

A. 16.

A. 16. the Covenant being made with *Adam* not only for himſelf, but for his Poſterity *n*, all mankind, deſcending from him by ordinary generation, ſinned in him, and fell with him in his firſt tranſgreſſion *o*.

Did all mankind fall in Adams *firſt tranſgreſſion?*

o Gen. 1. 28, *And God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and repleniſh the Earth.* Gen. 2. 16, *And the Lord God commanded the man, ſaying, Of every Tree in the Garden thou maiſt freely eat.* 17. *But of the Tree of the knowledg of good and evil, thou ſhalt not eat of it; for in the day thou eat'eſt thereof, thou ſhalt ſurely die.* *o* Rom. 5. 18, *By the offence of one, judgment came upon all to condemnation.*

Homil. xij. '*The judgment of everlaſting death,—— fell not* '*only on him, but alſo on his poſterity and children for ever;* '*ſo that the whole brood of* Adams *fleſh ſhould ſuſtain the ſelf-* '*ſame fall and puniſhment which their fore-father by his offence* '*moſt fully had deſerved.*

Expl. 16. We have here two things to be conſidered: (1.) That *Adam* was not only the *root* of all mankind deſcending from him by ordinary generation, he being the firſt that God created of that *ſpecies*: but alſo the *repreſentative* of mankind, and did as a publick perſon ſtand for all his poſterity in that Covenant of life which God made perſonally with him; hence that common phraſe, That we were all in his loyns, (*i. e.*) naturally, as deſcending from him; and legally, as repreſented by him. Not but that we were alſo in the loyns of *Eve*, but that man being firſt created, and of the more noble Sex, is principally taken notice of both in the *Covenant* and in the *Tranſgreſſion*. For (2dly.) we are here to obſerve, that all mankind (Chriſt the Son of God only excepted)

did ſin in *Adam*; *By one, ſin entered into the world upon all for as much as all have ſinned.* Some explain this by the example of *Levi*, who is ſaid to pay tythes in *Abraham* though *Levi* was not born ſome hundred years after *Abraham* did thus pay tythes: So all *Adams* poſterity (which proceed from him in the ordinary courſe of nature) may be ſaid as well to ſin in *Adam*, though ſome of them might not be born ſome hundreds or thouſands of years after him. We know that the bonds and compacts of Parents may reach the Children: elſe they could not be liable nor capable of enjoying their eſtates, to pay their debts: and the treaſon of the Parent doth legally taint the Son, till it pleaſe the *Prince* to take it off. And then further, as the righteouſneſs of Chriſt the *ſecond Adam*, and his obedience, is *imputed* to all that believe: ſo the diſobedience of the *firſt Adam* is *reckoned* to the ſcore of all his poſterity, becauſe they were legally in him, and one with him when he ſinned.

A. 17. The fall brought mankind into an eſtate of ſin and miſery *p*.

Into what eſtate did the fall bring mankind?

p Rom. 5. 12, *By one man ſin entred into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned.*

Homil. 2. p. 1. 'Job *having in himſelf great experience of* 'the *miſerable and ſinful eſtate of man, doth open the ſame to the* 'world, Chap. 14.

Expl. 17. In this *A.* 'tis obſervable, that the fall did not only put our firſt Parents *actually* under miſery, but it did *inſtate* all their poſterity in miſery, and did entail ſin upon them, as Anceſtors do entail their Lands upon their poſterity: and if the *ſecond Adam* had not by an act of

of infinite grace and wiſdom cut off this entail in the behalf of Believers, all mankind muſt for ever have continued not only heirs and children of wrath (as we are all by nature), but alſo actually under the wrath of God for ever. For this was all the eſtate that our firſt Parents left to their poſterity, *ſc. ſin* and *miſery.*

wherein conſiſts the ſinfulneſs of that eſtate whereunto man fell?

A. 18. The ſinfulneſs of that eſtate whereunto man fell, conſiſts in the guilt of *Adams* firſt ſin *q*, the want of original righteouſneſs *r*, and the corruption of his whole nature, which is commonly called Original ſin *s*, together with all actual tranſgreſſions, which proceed from it *t*.

q Rom. 5. 19, *By one mans diſobedience many were made ſinners.* *r* Rom. 3. 10, *There is none righteous, no not one.* *s* Epheſ. 2. 1, *You hath he quickened, who were dead in treſpaſſes and ſins* Pſalm 51. 5, *Behold, I was ſhapen in iniquity, and in ſin did my mother conceive me.* *t* Matth. 15. 19, *For out of the heart proceed evil thoughts, ~~murders~~, adulteries, fornications, thefts, falſe-witneſs, blaſphemies.* 20. *Theſe are the things which defile a man.*

Artic. IX. '*Original or birth-ſin is the fault and corrup-*
'*tion of the nature of every man that naturally is ingen-*
'*dred of the off-ſpring of* Adam, *whereby man is very far gone*
'*from original Righteouſneſs, and is of his own nature inclin'd*
'*to evil.*

Expl. 18. There are four Particulars in this *A.* (which do all ſuppoſe that *Adam* ſin'd as a common Repreſentative of all Mankind.) As (1.) That the guilt of that ſingle act of diſobedience which *Adam* was guilty of, is very juſtly imputed to all the degenerate and ſinful race

of

of *Adam*: for that Covenant which was made with him, being made with us alſo in him, when he tranſgreſſed by eating the forbidden fruit, we his poſterity are to be looked upon as *Acceſſories*, and conſenting to the fact: and when he thus ſinned, it was as much as if *all* his poſterity had ſinned in their own perſons. (2.) The *want* of *original righteouſneſs*, or the want of power and ability to do the will of God which man had by Creation; for God made man upright, that is, in a capacity and with ability to do the whole will of God; which ability was not taken away from man till he had fooliſhly and wilfully thrown it away. (3.) The *corruption* of the whole nature of man, and that in every mothers child of us (the *Child Jeſus* only excepted). For every one of us may truly ſay with *David*, one by one, *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me*: It being impoſſible that a clean thing ſhould come out of an unclean. Now becauſe this corruption of nature is the fountain of all manner of ſin, both in thought, word, and deed, therefore it is called *original ſin*. And then, (4.) All thoſe *corrupt ſtreams* which do proceed from this corrupt fountain, are called *actual ſins*: by which I underſtand any action of a man, whether it be an *internal* action of the mind and ſoul; or *external*, of the body, which is no conformable to the Law of God: as alſo the neglect and omiſſion of any action (whether internal or external) which the Law requires.

What is the miſery of that eſtate whereunto man fell?

A. 19. All mankind by their fall, loſt communion with God *u*, are under his wrath and curſe *w*, and ſo made liable to all miſeries in this life, to death it ſelf, and to the pains of hell for ever *x*.

u Gen.

u Gen. 3. 8, *Adam and his wife hid themselves from the presence of the Lord God, amongst the Trees of the Garden.* 24. *So he drove out the man.* *w* Eph. 2. 3, *And were by nature children of wrath, even as others.* Gal. 3. 10, *Cursed is every man that continueth not in all things which are written in the Book of the Law to do them.* *x* Rom. 6. 23, *The wages of sin is death.* Matth. 25. 41, *Then shall he say unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.*

Homil. xij. '*As in* Adam *all men universally sinned; so in* 'Adam *all men universally received the reward of their sin,* i. e. '*they became mortal and subject unto death, having in them-*'*selves nothing but everlasting damnation both of body and soul.*— '*O what a miserable and woful state was this, that the sin of* '*one man should destroy and condemn all men, that nothing in* '*all the world might be look'd for, but only pangs of death,* '*and pains of Hell.*

Expl. 19. Concerning this *A.* 'tis observable in the general, That mans losses by the fall, do reach as far as the guilt of that first disobedience whereby he fell, namely, to all mankind: yet more particularly, (1*st*,) *Adam* lost (and we in him and with him) communion with God; and the loss of this is a treble loss, (1.) Of Gods sweet and gracious presence and company, and that in a most immediate manner, as one friend is personally present with another. (2.) Of converse with God: for whilst God and man were together in Paradise, and man continued innocent, their society was not like that of the *Quakers* in their Silent-Meetings but there would have continued such familiarity betwixt them, as is betwixt two loving friends, they would have walked together, and talked together; for if God did use that familiarity with *Moses*, Exod 33. 11, since the fall, much more would he have continued it with *Adam* and his posterity, if they had never fal'n. (3.) From this sweet com-

company and converse would have sprung up in the heart, a continual satisfaction and delight to the soul of man; for man yet continuing like God, he could not but love him, and delight himself in this sweet intercourse. (2*dly*,) The *sinful posterity* of *Adam* (till interested in Christ) are actually under the wrath of God, for God is angry with the wicked every day: and actually under the curse, because under the Law, not under Grace. (3*dly*,) Man in this state is *continually* liable to have the curse executed upon him every moment, and has no protection at all either against the miseries of this life, or the pains of Hell.

Did God leave all mankind to perish in the estate of sin and misery?

A. 20. God having out of his meer good pleasure, from all eternity, elected some to everlasting life *y*, did enter into a Covenant of Grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer *z*.

y Ephes. 1. 4, *According as he hath chosen us in him, before the foundation of the world.* *z* Rom. 3. 21, *But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets.* 22. *Even the righteousness of God, which is of Faith by Jesus Christ, unto all, and upon all that believe.*

Artic. xvij. 'Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world 'were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom 'he hath chosen in Christ out of mankind, and to bring 'them to everlasting salvation, as vessels made unto honour.' Homil. xij. *Behold the goodness and tender mercy of God,— 'he ordained a new Covenant, and made a sure promise thereof, 'namely, that he would send a Messias or a Mediator into the 'world,*

'*world, which should make intercession, and put himself as a stay* '*between both Parties: to pacifie the wrath and indignation* '*conceiv'd against sin, and to deliver man out of the miserable* '*curse, and cursed misery whereinto he was fal'n headlong, by* '*disobeying the will and commanament of the only Lord and* '*Maker.*

Expl, 20. In which *A.* we have (1*st*,) Gods *eternal purpose* and decree, whereby he hath singled out or chosen some of mankind, upon whom he is resolved to bestow eternal life, and that out of his meer free grace; nay, the decree it self is not founded in the *merits* of Christ, but purely in the *love* of God; though as for all the blessed effects of this decree (as reconciliation, pardon, justification, adoption, sanctification, salvation, &c.) are actually received and enjoyed by the elect, only upon the consideration of the merits, righteousness, and *satisfaction* of Christ. Yet more distinctly, and for order-sake, we may conceive of these *two* things in Gods decree of Election, (1.) Gods most *wise* design, to advance the glory of his free-grace, in bringing many sons to glory. (2.) That God of his *free grace* had singled and culled out a certain distinct number of persons for the enjoyment of this glory. Now this very act of Gods picking and culling out those particular persons whom he designed to save, is that we call very properly *Election.* Neither did this grace of God only appear in making this choice, and then in leaving his chosen ones to get eternal life and heaven as they could: but (2*dly*,) He did also pitch upon an *effectual means*, or contrive a way whereby his chosen people should effectually and infallibly obtain eternal life; and this was by entring into a Covenant of Grace with Christ the *second Adam*, and the Mediator of the New Covenant; and in Christ with all believers, that *whosoever should believe on the Son of God, he would give unto them eternal life*; and that they should never enter into condemnation. Hence I infer,

(1.) That

(1.) That it is the *free grace* of God, and not the *free will* of man that maketh one man to differ from another, *Paul* from *Judas*. (2.) That the *praise* and *glory* of this difference is to be aſcribed not unto man, but unto God, *Not unto us, O Lord,* &c.

Who is the Redeemer of Gods Elect?

A. 21, The only Redeemer of Gods Elect is the Lord Jeſus Chriſt *a*, who being the eternal Son of God, became man *b*, and ſo was, and continueth to be God and man, in two diſtinct natures, and one perſon *c*, for ever *d*.

a 1 Tim. 2. 5, *For there is one God, and one Mediator between God and men, the man Chriſt Jeſus.* *b* John 1. 14, *And the word was made fleſh, and dwelt among us.* *c* Rom. 9. 5, *whoſe are the Fathers, and of whom as concerning the fleſh Chriſt came, who is over all, God bleſſed for ever.* *d* Heb. 7. 24, *But this man, becauſe he continueth ever, hath an unchangeable prieſthood.*

Artic. xviij. ‘*They alſo are to be had accurſed, who preſume* ‘*to ſay that every man ſhall be ſaved by the Law or Sect which* ‘*he profeſſeth, ſo that he be diligent to frame his life accord-* ‘*ing to that Law and the light of Nature. For the holy Scri-* ‘*pture doth ſet out unto us only the name of Jeſus Chriſt, where-* ‘*by men muſt be ſaved.* Ho. x. *p.* 2. ——— *Reprobates periſh* ‘*through their own default.* ——— *Chriſt Jeſus as he is a riſing* ‘*up to none other than thoſe who are Gods Children by Adop-* ‘*tion; ſo is his word, yea the holy Scripture, the power of* ‘*God to ſalvation to them only that do believe it.*

Expl. 21. There are three things to be noted in this *A.* (1.) That the *Redeemer* of Gods Elect is God as well as Man. (2.) Man as well as God. (3.) Both God and Man in one perſon. (1.) He is God, for he is the Son of God, not by Creation, as *Adam* was: nor by *natural* generation, as we are

are all the Children of *Adam*: but by *eternal* generation, ſo as that God the Father, who bega. him, was not before him in time: And he was God, that his Godhead might keep his humane nature from ſinking under infinite wrath when he ſuffered for our ſins, that he might have power to raiſe himſelf from the grave, and reſcue himſelf out of the jaws of death; that the dignity of his perſon might render his ſufferings, obedience, interceſſion, and ſatisfaction, of *infinite* value and efficacy, for the procuring of eternal life for his people, and that he might be in a capacity to beſtow his Spirit upon them, and to conquer all their enemies for them. (2.) He muſt be Man as well as God, that he might perform obedience, ſuffer, ſatisfie, and intercede for us in our nature: that he might be a merciful High Prieſt, and have a fellow-feeling of our infirmities. (3.) Both God and Man in one perſon, that he might be a fit Mediator betwixt God and man, to make up the difference betwixt them, which ſin had made. For as ſin is the only make-bate, ſo Chriſt having taken our nature into union with the Godhead, is the only perſon that is in a capacity to make peace betwixt an offended God and offending man: and that he might perform (in the great work of Redemption) whatever was requirable of both natures jointly in *one* perſon: or whatever he was to do as head of the Church.

How did Chriſt being the Son of God, become man?

A. 22. Chriſt the Son of God became man, by taking to himſelf a true body *e*, and a reaſonable ſoul *f*, being conceived by the power of the Holy Ghoſt, in the womb of the Virgin *Mary*, and born of her *g*, yet without ſin *h*.

e Heb. 2. 14, *For as much then as the children are partakers*

kers of flesh and blood, he also himself likewise took part t
the same. f Matth. 26. 38, *Then saith he unto them, My so*
is exceeding sorrowful, even unto death. g Luke 1. 31, *Behol*
thou shalt conceive in thy womb, and bring forth a Son, an
shalt call his Name Jesus. 35. *The holy Ghost shall come up*
thee, and the power of the highest shall over-shadow the
h Heb. 7. 25, *Such a High-priest became us, who is holy, harm*
less, undefiled, separate from sinners.

Artic. XV. 'Christ *in the truth of our nature was made li*
'*unto us in all things, sin only except, from which he was cle*
'*and void, both in his flesh and in his spirit.* Artic. II. T
'*Son, which is the word of the Father, begotten from everlastin*
'*of the Father, the very and eternal God, of one substance wi*
'*the Father, took mans nature in the womb of the Virgi*
'Mary, *of her substance: So that two whole and perfect nature*
'*that is to say, the Godhead and Manhood, were joyned toge*
'*ther in one person, never to be divided; whereof is one Christ*
'*very God and very man, who truly suffered, was crucified, dea*
'*and buried, to reconcile his Father to us, and to be a Sacrifi*
'*not only for* original *guilt, but also for* actual *sins of me*
'Homil. xij. *As truly as God liveth, so truly was Jesus Chri*
'*the true Messias and Saviour of the world, even the same Jes*
'*which was born of the Virgin* Mary, *without all help of ma*
'*only by the power and operation of the Holy Ghost.*

Expl. 22. When it is here said, that *Christ the Son o*
God became man, we are not to imagine that Christ di
then lay down his Godhead, or that he did cease to b
God, when he honoured mans nature so far as to tak
that upon him: for though he then began to be wha
he was not before, *man*; yet he did not cease to be a
his Incarnation what he was before, namely, *God*; it be
ing impossible altogether that the Godhead should admi
of any change, Because of its infinite perfection; for
every change is either for the better or for the worse
but the Godhead was infinitely (as well as independent
ly) perfect, and consequently without all *variableness* or
shadow

ſhadow of changing; ſo that all the change which was in Chriſt at his Incarnation, it was in his humane nature only; and that change was indeed for the better, for it was for the higheſt advancement, honour, and perfection that our nature was capable of. But Chriſt, though the Son of God, and therefore truly God, *became man,* (1.) Not by being like unto man only in outward appearance, and to the outward ſenſes, as a Phantaſm, an Apparition, or a Ghoſt that doth appear in mans ſhape, as thoſe Hereticks of old call'd the *Marcionites* did fancy: No, he became man, (2.) By taking the *real* body of man, or by taking fleſh, blood, bones, nerves, ſinews, hands, feet, and all other integral parts of the very ſame kind with thoſe of mans body. His body was ſuch, that it did grow in ſtature from that of a child to that of a man, and was ſubject to the touch or feeling. (3.) By taking a *reaſonable* ſoul, or a ſoul furniſhed with the very ſame powers and faculties that ours have, for the kind, as *underſtanding, will, affections, memory,* &c. and was capable of the improvement of theſe, as of growing in wiſdom and knowledg, according to his humane nature. (4.) By being *conceived of the Holy Ghoſt,* i. e. in a manner ſupernatural, or above nature, and not in an ordinary way of natural generation, but by the immediate and omnipotent operation of the Spirit the third perſon in the Trinity, who did in a way altogether unexpreſſible by man, and without the help of man, frame the body of the holy Child Jeſus in the Virgin *Maries* womb, wherein this bleſſed Babe continued the ſpace of Nine Months, as other children do in their mothers womb, and then was born into the world in fulneſs of time, as they are; but yet without ſin, as they are not.

A. 23. Christ as our Redeemer, executeth the Offices of a Prophet *i*, of a Priest *k*, and of a King *l*, both in his Estate of Humiliation and Exaltation.

What Offices doth Christ execute as our Redeemer?

i Acts 3. 20, *Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you.* *k* Heb. 5. 6, *Thou art a Priest for ever, after the order of Melchisedec.* *l* Psalm 2. 6, *Yet have I set my King upon my holy hill of Sion.*

Expl. 23. By this word *Redeemer*, we are to understand the same with *Mediator*, and by both the *second Person* in the *Trinity*, as he was (upon Covenant and Contract made with the Father) to *mediate* peace betwixt God and man, and to manage the whole work of Redemption, in order to the justification, sanctification, and salvation of the Elect; and that not only whilst he was here upon earth to be our King, Priest, and Prophet; but now that he is in Heaven, he ever lives to make intercession for us, and doth still guide, and teach, and govern his Church by his Word and Spirit.

A. 24. Christ executeth the Office of a Prophet, in revealing to us *m*, by his Word *n*, and Spirit *o*, the Will of God for our Salvation.

How doth Christ execute the office of a Prophet?

m John 1. 18, *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.* *n* John 20. 31, *These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.* *o* John 14. 26, *The Comforter which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things.*

Homil.

Homil. xvij. ‘*By this our Heavenly Mediator do we know* ‘*the favour and mercy of God the Father, by him know* ‘*we his will and pleasure towards us, for he is the bright-* ‘*ness of his Fathers glory, and a very clear image and pattern* ‘*of his substance. It is he whom the Father in Heaven de-* ‘*lighteth to have for his beloved Son, authorized to be our* ‘*Teacher, whom he charged us to hear, saying,* Hear him.

Expl. 24. When Christ is here called a *Prophet,* we are not to restrain this part of his Office only to his foretelling all such things as should befall his Church, or the Enemies thereof, though this he has done in Prophetical Scriptures, so far as he thought necessary for the good of his Church: But he is principally called a Prophet (and that Prophet) because of that power, commission, and ability which he has, and doth exercise, in revealing and declaring (both outwardly by his *Word,* and inwardly by his *Spirit*) the whole mind and will of God, which was necessary to be known by man in order to salvation. And for this reason he is called in Scripture the Word (*and the word was made flesh*), and his name is [*the Word of God*], because that as a man does make known what his mind and will is by his words, either written or spoken; so God the Father doth make known unto man by Christ what he would have men to believe and do in order to salvation; and that either *mediately,* by committing the word of Christ unto writings, as in the Scripture; or *immediately,* by the Spirit of Truth, as he did communicate and speak his mind to *Moses,* the Prophets, and Apostles.

How doth Christ execute the office of a Priest?

A. 25. Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice to satisfie Divine Justice *p*, and to reconcile us to

God *q*, and in making continual interceſſion for us *r*.

p Heb. 9. 28, *Chriſt was once offered to bear the ſins of many.* *q* Heb. 2. 17, *In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Prieſt, in things pertaining to God, to make reconciliation for the ſins of the people.* *r* Heb. 7. 25, *He is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

Homil. xx. *p.* 1. 'We having nothing of our ſelves to pre-'ſent us to God, have need of a Mediator for to bring and reconcile 'us unto him, who for our ſins is angry with us. The ſame is 'Jeſus Chriſt, ——to pacifie his wrath.——— For he alone did 'with the Sacrifice of his Body and Blood, make ſatisfaction un-'to the Juſtice of God for our ſins. To. 1. Hom. III. p. 2. 'We muſt truſt only in Gods mercy, and that Sacrifice which our 'High-Prieſt and Saviour Chriſt Jeſus the Son of God once of-'fered for us upon the Croſs, to obtain thereby Gods grace, and 'remiſſion as well of our original ſin, as of all actual ſin,—— 'if we truly repent and turn unfeignedly unto him. To. II. Homil. xi. 'Reconciled to Gods favour, we are taught to know 'what Chriſt by his interceſſion and mediation obtaineth for 'us of his Father, when we be obedient to his will; yea, at-'tributeth that unto us and to our doings, that he by his Spirit 'worketh in us, and through his grace procureth for us.

Expl. 25. In this *A.* we have both the parts of Chriſts Prieſtly Office, as, (1*ſt*,) *Satisfaction*, and this two-fold, (1.) To the whole *Law*, in fulfilling all righte-ouſneſs, in the perfect performance of what the Law re-quired from him. (2.) To the *Juſtice* of God, in un-dergoing the Curſe of the Law, for the Elect: and this he did by his ſufferings, but eſpecially when *his Soul was made an offering for ſin*, or when he was ſacrificed for Sinners. In which Offering he was, (1.) The *Prieſt*, for he offered up himſelf, or he laid down his life

life of himself, and he was the Priest as God-man. (2.) He was the *Altar*, principally according to his Divine nature, because the *Altar* was to sanctifie the gift offered, and therefore was to be more excellent than the Sacrifice it self. (3.) He was also the *Sacrifice*, for he offered the Sacrifice of himself, (*i.e.*) according to the humane nature properly, and this therefore is called the Sacrifice of his Body and of his Blood; and all this, that there might be some kind of compensation made, or satisfaction given to God, for that wrong which we had done to him. (2*dly*.) We have the *intereession* of Christ, which is the other part of Christs Priestly Office, whereby Christ doth present himself continually before the Father, pleading his blood and merit for the satisfaction that he has made to Divine Justice, and for the reconciliation of God to the Sinner. And his *intercession* is rather by way of plea at the Bar of Justice, than by way of prayer and supplication at the Throne of Grace; and therefore it is that he is called our *Advocate*.

How doth Christ execute the Office of a King?

A. 26. Christ executeth the Office of a King, in subduing us to himself *s*, in ruling and defending us *t*, and in restraining and conquering all his and our Enemies *u*.

s Psalm 110. 3, *Thy people shall be willing in the day of thy power.* *t* Isa. 33. 22, *The Lord is our Judg, the Lord is our Law-giver, the Lord is our King, he will save us.* *u* 1 Cor. 15. 25, *For he must reign, till he hath put all his Enemies under his feet.*

To: 2. Homil. xiv. '*He sitteth on the right hand of his* '*Heavenly Father, having the rule of heaven and earth; reign-* '*ing as the Prophet saith*, Psalm 17. from Sea to Sea,

‹ ——*he hath overcome the Devil, Death, and Hell, and hath*
‹ *victoriously gotten the better hand of them all, to make us*
‹ *free and safe from them.* Homil. xvij. p. 3. *To this our*
‹ *Saviour and Mediator hath God the Father given the power of*
‹ *Heaven and Earth, and the whole jurisdiction and authority to*
‹ *distribute his gifts committed to him,* —— *and thereupon to*
‹ *execute his authority committed: after that he had brought sin*
‹ *and the Devil to captivity, to be no more hurtful to his mem-*
‹ *bers, he ascended up into Heaven again, and from thence sent*
‹ *liberal gifts to his well-beloved Servants, and hath still the*
‹ *power to the worlds end, to distribute his Fathers gifts con-*
‹ *tinually in his Church, to the establishment and comfort*
‹ *thereof.*

Expl. 26. Yet more fully Christ doth execute his *Kingly* Office, (1*st*,) By his *authority*, in setting up a government in his Church, which in the outward form or administration thereof, is to be managed by such Officers, and according to such Laws, Ordinances, and Censures as he hath appointed in his Word: (2*dly*,) By his *Power*, as (1.) That of his *Almightiness*, whereby he is able to subdue all things to himself, and to make his very Enemies his footstool. (2.) Of his *Grace*, whereby he doth subdue the hearts of his chosen people to himself, and makes them *a willing people in the day of his power*. (3.) Of his *Spirit*, whereby he doth sanctifie his people, and fit them for Heaven: as also support, guide, and comfort them under all the afflictions they meet with on earth. (4.) By his *Justice*, in punishing his and his Churches adversaries.

Wherein did Christs Humiliation consist?

A. 27. Christs Humiliation consisted in his being born, and that in a low condition *w*, made under the Law *x*, undergoing the miseries of this life *y*, the wrath of God *z*, and the cursed death of the Cross

Croſs *a*, in being buried, and continuing under the power of death for a time *b*.

w Luke 2. 7, *And ſhe brought forth her firſt-born Son, and wrapped him in Swadling-clothes and laid him in a manger.* *x* Gal. 4. 4, *God ſent forth his Son, made of a woman, made under the Law.* *y* Iſa. 53. 3, *He is deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief.* *z* Matth. 27, 46, *And about the ninth hour Jeſus cryed with a loud voice, My God, my God, why haſt thou forſaken me?* *a* Phil. 2. 4, *He humbled himſelf, and became obedient unto death, even the death of the Croſs.* *b* Matth. 14. 40, *As Jonas was three days and three nights in the whales belly, ſo ſhall the Son of man be three days and three nights in the heart of the earth.*

Homil. III. p. 3. ——— ‘ *Hath given his own natural Son,* ‘ *being God eternal, immortal, and equal unto himſelf in power* ‘ *and glory, to be incarnated, and take our mortal nature up-* ‘ *on him, with the infirmities of the ſame, and in the ſame* ‘ *nature to ſuffer moſt painful and ſhameful death for our of-* ‘ *fences, to the intent to juſtifie us, and reſtore us to life ever-* ‘ *laſting.* Hom. xij. *He did hunger and thirſt, eat and drink,* ‘ *ſleep and wake,* — *preach his Goſpel,* ——— *weep and ſorrow* ‘ *for* Jeruſalem, *pay tribute for himſelf and* Peter, *ſuffer* ‘ *death.*

Expl. 27. In the general, Chriſts *Humiliation* doth conſiſt, in all that which did befall him from the firſt moment of his conception in the *Virgins* womb, to the very time of his reſurrection from the grave: (1.) He was humbled in his *conception*; that he who was God equal with the Father, ſhould according to his humane nature have a body framed for him in the womb of a Virgin, and ſhould continue cloſe Priſoner there for the ſpace of about nine months, whom the heaven of heavens cannot contain. (2.) Humbled in his *birth*, in that he was born of a woman, and that not an Empreſs or Princeſs, but a woman of a mean rank and

low estate, though a Virgin; that he who was the Son of God, and the Father of Eternity, or himself the everlasting Father, should in fulness of time be born in the form of a servant, made under the Law, not only in a state of subjection to the *commands* of it, but also liable to the *curse* of it, which was due only to us, and not to him, but only as he was our *Surety*, and all this that we might receive the adoption of Sons, who deserved not to be called Servants. That he who was heir of all things, and made this great House the World, should be unfurnish'd with houshold goods, as to have no better Cradle than a Manger. (3.) In his *life* he humbled himself to the infirmities of our nature, as hunger, cold, nakedness, poverty, &c. to undergo with admirable patience, the unkindnesses and forsakings of his friends, the reproaches, indignities, and persecutions of his enemies: yea, and to be tempted by that great enemy of mankind the Devil. (4.) In his *death*, that he should die at all, who is the Author of natural, spiritual, and eternal life; and besides, could he not, if he would have translated himself from Earth to Heaven (as *Enoch* was translated) without dying at all; but then that the King of Glory should die the most shameful death, that of the Cross, and in the basest company, betwixt two Thieves. (5.) *After death*, in having his body laid in the earth, who had before made the Heavens, and laid the foundation of the Earth. And last of all, that he should continue under the *power of death* and the *grave* for *three days*, who could (if he would) within less than three moments, yea in less time than a moment have raised his body from the grave. O incomprehensible humiliation! and that which should fill us all with grateful and astonishing admiration at it, that all this was for sinful man!

A. 28. Christs Exaltation consisteth in his rising again from the dead on the third day *c*, in ascending up into Heaven, and sitting at the right hand of God the Father *d*, and in coming to judg the world at the last day *e*.

Wherein consisteth Christs Exaltation?

c 1 Cor. 15. 4, *And that he was buried, and that he rose again the third day, according to the Scriptures.* *d* Mark 16. 19, *So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.* *e* Acts 17, 31, *He hath appointed a day in the which he will judg the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

Artic. IV. 'Christ did truly rise again from death, and took 'again his body, with flesh, bones, and all things appertaining 'to the perfection of mans nature, wherewith he ascended into 'Heaven, and there sitteth until he return to judg all men at 'the last day. To. 2. Hom. xiv. After this world Judg as 'well of the living as of the dead, to give reward to the good, 'and judgment to the evil. Hom. xvij. p. 3. By him hath 'Almighty God decreed to dissolve the world, to call all before 'him, to judg both the quick and the dead; and finally, by 'him shall he condemn the wicked to eternal fire in Hell, and 'give the good eternal life, and set them assuredly in presence 'with him in Heaven for ever more.

Expl. 28. Christ is here exalted, (1*st*,) In his *resurrection*: and here (1.) The glory of his *power* was exalted, for he raised himself by his own Almighty power, and thereby declared himself to be the Son of God. (2.) The glory of his *truth*, for he raised himself, as he had foretold, within three days. (3.) The glory of his *authority*, for he rose as a publick person, and thereby declared himself Head of the Church. (4.) The glory

glory of his *mercy*, for he roſe again for our juſtification; for if he had not received a diſcharge from his Father, and had he not been releaſed from the priſon of the grave, it would have been an evidence againſt us, that our debt was not paid. (2*dly*,) He was exalted by his *aſcenſion*. (1.) If we conſider the *manner* of it, it was with glorious triumph over Hell and Death. (2.) His *aſcenſion* was *into Heaven*, namely, into the heaven of heavens, that which is called Paradiſe and the third Heaven, whither *Enoch* and *Elias* went. (3.) In his *bounty* and *grace*, he aſcended that he might give gifts to men. (3*dly*,) Exalted in his *ſitting*, &c. for his Seſſion at the right hand of the Father, doth declare him to be ſupreme Head of the Church. (4*thly*,) In *judging* the World, he will be exalted, (1.) In his *authority*, (2.) In his *righteouſneſs*.

A. 29. We are made partakers of the Redemption purchaſed by Chriſt, by the effectual application of it to us *f*, by his holy Spirit *g*.

How are we made partakers of the Redemption purchaſed by Chriſt?

f John 1. 12, *As many as received him, to them gave he power to become the Sons of God.* *g* Tit. 3. 5, *Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt. Which he ſhed on us abundantly through Jeſus Chriſt our Saviour.*

Artic. xvij —— '*They which be endued with ſo excellent a* '*benefit of God* (viz. Election) *be called according to Gods* '*purpoſe, working in due ſeaſon; they through grace obey the cal-*' *ling; be freely juſtified*, &c.

Expl. 29. In this *A.* is plainly laid before us the *manner*

ner how, and *means* whereby all that Christ has done and suffered for Sinners (as Mediator), and all that he is now doing in Heaven for them, doth become *effectual* to the compleat Redemption. and eternal salvation of all true Christians, *&c.* by the *real* and *actual* application of all this unto them. For though Christ, the great Physician of value, has made the healing Plaister of his Blood sufficiently broad enough both to cover and to cure all the wounds that sin hath made in all the men in the World; yet the far greater part of the World do die and perish of their wounds, because they will not suffer this soveraign Plaister to be apply'd to them, in the sound preaching of the Gospel, neither will they abide to have their wounds searched in order to cure: Now for the *manner* how, and the *means* whereby this Plaister is apply'd; I answer; (1.) It is *outwardly*, by the Ministers of the Gospel, unto all those that do believe, as when they preach this Doctrine, That *whosoever believeth shall be saved.* (2.) *Inwardly*, By the Holy Spirit, who does not only lay on the Plaister in a work of conviction, but doth make it become effectually healing in a work of conversion and sanctification. For the *means*, see the next *A.*

A. 30. The Spirit applieth to us the Redemption purchased by Christ, by working faith in us *h*, and thereby uniting us to Christ in our Effectual Calling *i*.

How doth the Spirit apply to us the Redemption purchased by Christ?

h Ephes. 2. 8, *By grace ye are saved through Faith, and that not of your selves, it is the gift of God.* *i* Ephes. 3. 17, *That Christ may dwell in your hearts by faith.* 1 Cor. 1. 9, *God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ.*

Homil. II. Of the Paſſion. '*As it profiteth a man nothing* '*to have Salve, unleſs it be well-applied to the part infected;* '*ſo the death of Chriſt ſhall ſtand us in no force, unleſs we ap-* '*ply it to our ſelves, as God hath appointed. Almighty God* '*commonly worketh by means; and in this thing he hath alſo* '*ordained a certain mean, whereby we may take fruit and* '*profit to our Souls health.* Hom. xvj. p. 2, *The Holy Ghoſt is* '*a Spiritual and Divine Subſtance, the Third perſon in the Tri-* '*nity, diſtinct from the Father and the Son, and yet proceeding* '*from them both,——doth regenerate; which the more it is hid* '*from our underſtanding, the more it ought to move all men to* '*wonder at the ſecret and mighty working of Gods holy Spirit* '*which is within us. For it is the Holy Ghoſt, and no other* '*thing, that doth quicken the minds of men, ſtirring up good* '*and godly motions in their hearts, which are agreeable to the* '*will and commandment of God, ſuch as otherwiſe of their* '*crooked and perverſe nature they ſhould never have.——* '*who is the only worker of our ſanctification, and maketh us* '*new in Chriſt.*

Expl. 30. Here we have the *particular means* or inſtrument which the Holy Spirit makes uſe of for the applying of the Redemption purchaſed by Chriſt, to all thoſe whom he hath redeemed by his blood. Not that the Spirit may be ſaid to believe in the Elect, but that he doth work that faith in them whereby they (as Members) are united to Chriſt their Head, and ſo do *myſtically* and *ſpiritually* (but really) become one with him, for they *that are thus joyned to the Lord, are one ſpirit*; and ſo being one with Chriſt, what was done for them by Chriſt as their Mediator, Head, and Huſband, is accounted as done by themſelves: he having pay'd their debt as their Surety, they receive their diſcharge, and ſhall never come into condemnation, or be caſt into Priſon, after they are once thus *one* with Chriſt, and effectually called by the Spirit.

A.

A. 31. Effectual Calling is the work of Gods Spirit *k*, whereby convincing us of our ſin and miſery *l*, enlightning our minds in the knowledg of Chriſt *m*, and renewing our wills *n*, he doth perſwade and enable us to embrace Jeſus Chriſt freely offered to us in the Goſpel *o*. *what is effectual Calling?*

k 2 Tim. 1. 9, *Who hath ſaved us, and called us with an holy calling.* *l* Acts 2. 37, *Now when they heard this, they were pricked in their hearts, and ſaid unto Peter, and to the reſt of the Apoſtles, Men and brethren, what ſhall we do?* *m* Acts 26. 18, *To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God.* *n* Ezek. 36. 26, *I will take away the ſtony heart out of your fleſh, and I will give you a heart of fleſh.* *o* John 6. 44, *No man can come unto me, except the Father which hath ſent me, draw him.* 45, *Every man that hath heard, and hath learned of the Father, cometh unto me.*

Artic. X: 'The *condition of man after the fall of* Adam *is* 'ſuch, that he cannot turn and prepare himſelf by his own natu-'ral ſtrength and good works to faith, and calling upon God: 'Wherefore we have no power to do good works pleaſant and ac-'ceptable to God, without the grace of God by Chriſt preventing 'us, that we may have a good will, and working with us 'when we have that good will. Hom. II. Of Alms, p. 2. 'The good deeds of man are not the cauſe of making him good, 'but he is firſt made good by the Spirit and grace of God, that 'effectually worketh in him, and afterward he bringeth forth good 'fruit, —— God of his mercy and ſpecial favour towards them 'whom he hath appointed to everlaſting ſalvation, hath ſo offer'd 'his grace eſpecially, and they have ſo received it fruitfully, 'that though by reaſon of their ſinful living outwardly, they ſeem-'ed before to have been the children of wrath and perdition, yet 'now the Spirit of God mightily working in them, unto obedi-'ence to Gods will and commandments, they declare by their out-'ward deeds and life in the ſhewing of mercy and charity, which

'cannot

'*cannot come but of the Spirit of God, and his especial grace, that*
'*they are the undoubted children of God, appointed to everlast-*
'*ing life.*

Expl. 31. That we may the better know what *effectual Calling* is, we are to consider of a *double* Call, which doth many times prove ineffectual; as, (1.) *Outward*, in the preaching of the Word, and the voice of the Rod or any Providence whatsoever. which doth call men to repentance, faith, and holiness; but notwithstanding all these *outward* Calls, there are Millions in the World who turn the deaf ear to God, and will not return to him by repentance, nor come to Christ by faith. (2*dly*,) There is an *inward* Call, which is no less ineffectual than the former, and it is the Spirits Call, as when he proceeds no further than that which Divines call a *common work*; as (1.) *Common illumination*, or some kind of floating knowledg in the head, concerning the Word of God, and spiritual matters: and no doubt but many men who have wicked hearts, and lead bad lives, may be well stored with gifts of this kind; as *Judas* for one. (2.) Some kind of *flashy affections* excited and stir'd up in the Soul towards good things, called *foretasts* of the powers of the World to come: and such was in *Herod* and *Balaam*. (3.) Some kind of *faint languishing inclinations* in the will to obedience, such as *Herod* had when he did many things. (4.) Some kind of *sense of sin*, both in its guilt and horrour, such as *Judas* had; and yet notwithstanding all this *inward* work of the Spirit, his Call may be ineffectual. And if all this may be without success, then no wonder if the *Arminians* Call, that of *moral suasion*, or of arguments, do prove no better. But then (2*dly*,) There is *another inward Call* of the Spirit, which is *effectual* to the Elect; *sc.* that whereby the Spirit doth not only *call*, but enable them to come at his *call*, as when he doth renew the *mind*, and change the *will*, sanctifie

ctifie the *heart*, purifie the *conſcience* and *affections*; and doth work a lively faith in ſuch perſons, and repentance from dead works.

What benefits do they, that are effectually called, partake of in this life?

A. 32. They that are Effectually called, do in this life partake of Juſtification *p*, Adoption *q*, Sanctification, and the ſeveral benefits which in this life do either accompany, or flow from them *r*.

p Rom. 8. 30, *Moreover whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.* *q* Epheſ. 1. 5, *Having predeſtinated us to the adoption of children by Jeſus Chriſt unto himſelf.* *r* 1 Cor. 1. 30, *Of him ye are in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.*

Artic. xvij.—— 'They through grace obey the Calling; they 'be juſtified freely, they be made Sons of God by Adoption; 'they be made like the image of his only begotten Son Jeſus 'Chriſt; they walk religiouſly in good works, and at length by 'Gods mercy they attain to everlaſting felicity.

Expl. 32. Into the nature of theſe particular *Benefits* of Effectual Calling, there will be occaſion to enquire hereafter; but as to the certainty of the thing, that all that are effectually called ſhall partake of theſe, is evident from theſe grounds: (1.) In that Chriſt did *purchaſe* theſe benefits, not for himſelf, but for them: nay, he had never laid down ſuch a price in his Fathers hands, but for the ſake of Believers. (2.) The *tenour* of the Covenant of Grace doth aſcertain this, for when God the Father and Son did treat together concerning the redemption of the Elect, it was upon theſe terms, *ſc.*

That

That upon the Sons undertaking to ſatisfie both the Law and juſtice of God, and upon the full performance of this undertaking, all thoſe that do believe in Chriſt (though by nature they had been children of wrath as well as others) ſhould upon their believing, be juſtified, adopted, ſanctified, and ſaved. (3.) Upon their believing they do receive Chriſt, and he gives *himſelf* freely to them; and how ſhall they not with him have all things elſe they ſtand in need of?

A. 33. Juſtification is an act of Gods free-grace, wherein he pardoneth all our ſins *ſ*, and accepteth us as righteous in his ſight *t*, only for the righteouſneſs of Chriſt imputed to us *u*, and received by faith alone *w*. *What is Juſtification?*

ſ Epheſ. 1. 7, *In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.* *t* 2 Cor. 5. 21, *For he hath made him ſin for us that knew no ſin, that we might be made the righteouſneſs of God in him.* *u* Rom. 5. 19, *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.* *w* Gal. 2. 16, *Knowing that a man is not juſtified by the works of the Law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt.*

Artic. II. 'We are accounted righteous before God only for 'the merit of our Lord and Saviour Jeſus Chriſt by faith, and 'not for our own works or deſervings. To. 1. Hom. III. Be'cauſe all men be ſinners and offenders, and breakers of his Law 'and Commandments, therefore can no man by his own acts, 'works, and deeds (ſeem they never ſo good) be juſtified and 'made righteous before God; but every one is conſtrained to ſeek 'for another righteouſneſs —— and this which we ſo receive of 'Gods mercy and Chriſts merits embraced by faith, is taken, ac-'cepted,

'*cepted, and allow'd of God for our perfect and full juſtification.*
'——**Paul** *declareth nothing upon the behalf of man, concerning*
'*his juſtification, but only a true and lively Faith, which ne-*
'*verthelеſs is the gift of God, and not mans only work with-*
'*out God; and yet that Faith doth not ſhut out repentance,*
'*hope, love, dread, and the fear of God, to be joyned with*
'*Faith in every one that is juſtified, but it ſhutteth them out*
'*from the office of juſtifying: ſo that though they be at preſent in*
'*him that is juſtified, yet they juſtifie not altogether; neither doth*
'*Faith ſhut out the juſtice of our good works, neceſſarily to be*
'*done afterwards of duty towards God (for we are moſt bound*
'*to ſerve God in doing good deeds, commanded by him in his*
'*only Scripture, all the days of our life): but it excludeth them, ſo*
'*that we may not do them to this intent, to be made juſt by the*
'*doing of them.* **Part 3.** *Our works do not merit or deſerve re-*
'*miſſion of our ſins, and make us of unjuſt, juſt before God: but*
'*God of his own mercy, through the only merits and deſervings*
'*of his Son Jeſus Chriſt, doth juſtifie us. Neverthelеſs, becauſe*
'*Faith doth directly ſend us to Chriſt for remiſſion of our ſins,*
'*and that by faith given us of God, we embrace the promiſe of*
'*Gods mercy, and of the remiſſion of our ſins (which thing none*
'*other of our virtues or works properly doth) therefore the Scrip-*
'*ture uſeth to ſay, that faith without works doth juſtifie; or*
'*only faith doth juſtifie.—— Nor through the merit of any virtue*
'*that we have within us, or of any work that cometh from us;*
'*therefore in that reſpect,—— we forſake (as it were) altogether*
'*again faith, works, and all other virtues. For our own in-*
'*perfection is ſo great, through the corruption of original ſin,*
'*that all is imperfect that is within us, faith, charity, hope,*
'*dread, thoughts, words, and works; and therefore not apt to*
'*merit and deſerve any part of our juſtification for us.* To. 2.
'Hom. IV. *It is of the free grace and mercy of God, by the me-*
'*diation of the blood of his Son Jeſus Chriſt, without merit or*
'*deſerving on our part, that our ſins are forgiven us, that we are*
'*reconciled and brought again into his favour, and are made*
'*heirs of his Heavenly Kingdom.*

Expl. 33. This word [*juſtification*] doth ſignifie, not only to make juſt or righteous, but alſo to make a man appear ſo; (yet not by infuſing or working grace or

righteouſneſs in the Soul, for this is the meaning o that word *ſanctification*), or it ſignifies the believing Sin ners being *reputed* or *accounted* righteous in the ſight o God, in and through the righteouſneſs of Chriſt impu ted to the Sinner, or accounted as his own: for as *con demnation* doth ſuppoſe a man guilty, becauſe the juſ God doth not condemn men for nothing; ſo *juſtificatio* doth ſuppoſe a man diſcharged from guilt, and ſo no obnoxious to the penalty or curſe of the Law; now be cauſe the Sinner cannot expect to receive this diſcharg by vertue of his own perſonal righteouſneſs, becauſe a his righteouſneſs is imperfect, or as a menſtruous rag therefore he muſt be found not having on his own righ teouſneſs for his juſtification, but the righteonſneſs o Chriſt. But more particularly in this *A.* we have (1.) The *principal Author*, or prime efficient cauſe of *juſtifica tion*, and this is God; *Who is he that condemneth? it is God that juſtifieth.* God the Father, as accepting of what Chriſt has done for Sinners: and God the Son, as pro curing our diſcharge; and God the Holy Ghoſt, as ap plying the merits of Chriſt to us, and working faith in us, whereby we receive ſo great a benefit. (2.) The *inward* moving cauſe, *free-grace*; and not any foreſight of faith or obedience in the Sinner, to move him to it. (3.) The *matter* of *juſtification*, or in reference to what the Sinner is juſtified; namely, the guilt of ſin and curſe of the Law. (4.) The *manner*, which conſiſts in a legal diſcharge of the Sinner from his former obligation to puniſhment, here called the Pardon of his ſins, and ac cepting of him as righteous. (5.) The *meritorious* cauſe, only for the righteouſneſs of Chriſt imputed to the be lieving Sinner. (6.) The *inſtrumental* cauſe, or condi tion, *ſc. faith*; for the Sinner through the means of his *faith*, or upon the condition of his believing, is thus juſtified.

A. 34. Adoption is an Act of Gods free-grace *x*, whereby we are received into the number, and have right to all the priviledges of the Sons of God *y*. *What is Adoption?*

x 1 John 3. 1, *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God!* *y* John 1. 12, *As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.* Rom. 8. 17, *And if children, then heirs, heirs of God, and joint-heirs with Chriſt.*

Tom. 1. Hom. III. p. 3. —— '*So making us alſo his dear* '*children, brethren unto his only Son, our Saviour Chriſt, and* '*inheritors for ever with him of his eternal Kingdom of Hea-*'*ven.* Hom. X. p. 2, *He is a riſing up to none other than* '*thoſe which are Gods children by adoption.* Hom. xi. p. 2, '*By their obedience they declare openly unto the ſight of men,* '*that they are Sons of God, and elect of him unto Salva-*'*tion.*

Expl. 34. More plainly, *Adoption*, it is Gods taking of thoſe into his care and Family, as his children by grace, who were by nature the children of wrath, and by practice the children of diſobedience; and all that they may enjoy the honour, advantages, and priviledges of his children; as (1.) They bear their Fathers *Name* and *likeneſs*, or his badg and cognizance, whereby they are known to belong to him, and that is their *holineſs*. So that thoſe who are afraid to be accounted godly, they are afraid to be god-like, and ſo diſown their Father, as if aſhamed of him. (2.) They are all *heirs* of God, and *joint-heirs* with Chriſt their elder Brother, to an heavenly Inheritance. (3.) They have the *Spirit of his Son* given to them, whereby they are enabled to call God Father, and to come to a throne of grace with the boldneſs of Children. (4.) They are

under *Gods fatherly protection*, ſo that nothing can harm them. (5.) They are *provided for* by him, and therefore can want no good thing. (6.) They have a *ſanctified uſe* of the creatures, and of all temporal good things; yea afflictions themſelves are for their good.

A. 35. Sanctification is the work of Gods free-grace *z*, whereby we are renewed in the whole man, after the Image of God *a*, and are enabled more and more to die unto ſin, and live unto righteouſneſs *b*.

What is Sanctification?

z 2 Theſſ. 2. 13, *God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit.* *a* Epheſ. 4. 24, *And that ye put on the new man, which after God is created in righteouſneſs, and true holineſs.* *b* Rom. 8. 1, *There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.*

Hom. II. p. 2. 'The holy *Apoſtle* calleth us Saints, becauſe 'we are ſanctified and made holy by the blood of Chriſt through 'the Holy Ghoſt. Hom. xvi. p. 1. —— It is he which inwardly 'worketh the regeneration and new birth. —— The manner 'it is hid from the underſtanding, the more it ought to move 'all men to wonder at the ſecret and mighty working of God's 'holy Spirit which is within us. For it is the Holy Ghoſt, and 'no other thing, that doth quicken the minds of men, ſtirring up 'good and godly motions in their hearts, which are agreeable to 'the will and commandment of God; ſuch as otherwiſe of their 'own crooked and perverſe nature, they ſhould never have. 'That which is born of the ſpirit is ſpirit. As who ſhould 'ſay, man of his own nature is fleſhly and carnal, corrupt and 'naught, ſinful and diſobedient to God, without any ſpark of 'goodneſs in him, without any virtuous or godly motion, only 'given to evil thoughts and wicked deeds. As for the works 'of the Spirit, the fruits of Faith, charitable and godly motions, 'if he have any at all in him, they proceed only of the Holy 'Ghoſt, who is the only worker of our ſanctification, and maketh

'*keth us new men in Christ Jesus.*——— *Such is the power of* '*the Holy Ghost to regenerate men, and as it were to bring forth* '*a-new, that they shall be nothing like the men they were* '*before.*

Expl. 35. As for *sanctification*, it is no less a work of free-grace than *justification* and *adoption*; and in Scripture-phrase it is the *new man*, *new creature*, and a mans being created a-new in Christ Jesus unto good works; in which and the like expressions is plainly set before us, the large compass, extent, and comprehension of this work; for herein all things must become new, the nature renewed, or changed from its corrupt and carnal state, to a state of real and true holiness, though imperfect in this life; the *mind* renewed in saving-knowledg; the *will* renewed, by being subdued and made pliable to the will of God; the *affections* renewed, by being spiritualized, or fixed upon spiritual good objects: and so the *memory*. *conscience*, *phancy*, &c. as also the life, because in this change a man becomes a new man. The particular parts of which sanctification are, (1.) *Mortification*, or a Believers being dead unto sin, (*i. e.*) in his inclinations, thoughts, cares, affections, endeavours, all which were before lively and strong towards sin. (2.) *Vivification*, or a living unto righteousness, (*i. e.*) being holy in all manner of conversation.

What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?

A. 36. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of Gods love, peace of Conscience, joy in the Holy Ghost *c*, encrease of grace *d*, and perseverance thereunto unto the end *e*.

c Rom. 5. 1, *Being justified by Faith, we have peace with*

God through our Lord Jesus Christ. 2. *By whom also we have a*
ces's by faith into this grace wherein we stand, and rejoyce
hope of the glory of God. 5. *And Hope maketh not ashamed, b*
cause the love of God is shed abroad in our hearts through t
Holy Ghost which is given unto us. d Prov. 4. 18, *The pa*
of the just is as the shining light, that shineth more and m
unto the perfect day. e 1 John 5. 13, *These things have I wri*
ten unto you that believe on the Name of the Son of God, that
may know that ye have eternal life.

To. 1. Hom. ix. p. 2. 'All those therefore have great ca
'to be full of joy, that be joyned to Christ with true faith, sta
'fast hope, and perfect charity, and not to fear death nor ev
'lasting damnation.—— But rather contrariwise, their godly o
'versation in this life, and belief in Christ, cleaving continua
'to his mercies, should make them so long sore after that
'that remaineth for them undoubtedly after this bodily dea
'To. 26 Hom. xij. Released from the burden of sin, justifi
'through faith in his blood, and finally received up into everla
'ing glory, there to reign with him for ever.

Expl, 36. By this [first priviledg of *assurance*] w
are to understand, not meerly a Believers probable gue
or conjecture, or his hope and expectation to be saved
but an infallible certainty, or that which is called i
Scripture the full assurance of Faith, concerning the lo
of God, and the Believers eternal salvation; which cer
tainty is built, (1.) Upon the *infallible certainty* o
Gods promise to save those who do believe or accept o
Christ, as he is tendered in the Gospel. (2.) Upon the
unquestionable evidence of the truth and reality of thos
graces unto which the promise of salvation is made
(3.) Upon the *necessary connexion* which there is be
twixt the means and the end, betwixt true and saving
grace and salvation it self. (4.) And upon the *sure*
testimony of the Spirit of Adoption, witnessing with the
spirit or conscience of this or that particular Believer
by name, that he is a Child of God. Concerning which

assu-

assurance these *three* things are to be noted, (1.) That there may be a true saving-faith, where there is not the full assurance of faith. It doth belong to a Believer *only*, but not to every Believer. (2.) That it is every Believers *duty* to look after this assurance, to use his utmost endeavours to make his Calling and Election sure. (3.) Though this assurance may be darkened, diminished, and interrupted through sin or temptation, yet it is ever accompanied with so much *secret* support to the soul, as that it does keep the soul from total and final despair. And so there is room left still for [the *second* benefit, *&c.*] *peace of conscience*; in which there is, (1.) Something *privative*, *&c.* a very comfortable freedom (not perfect and universal) from that which Divines call trouble of mind, arising from the apprehension of guilt and of the wrath of God; and though in one who has this assurance, the peace of his mind may be disturbed, yet it is but disturbed, and not absolutely lost; as the peace of a State is not lost by every tumult whereby it is disturbed. (2.) There is something *positive* in this peace, *&c.* that sweet calm and satisfaction which there is in the mind upon the attaining of this assurance. [*Third* benefit, *&c.*] *Joy in the Holy Ghost*, *&c.* a joy springing up in the soul from the comfort and certainty of his testimony, and for the sweetness of his presence. [*Fourthly, growth of grace*] If not so observably in the leaf and fruit, yet in the root, like a plant in Winter. [*Perseverance in grace*] Not depending upon the mutability of mans will, but upon the immutability of Gods decree and purpose to save the Believer, upon the unchangeableness of the Fathers love; upon the purchase, merit, and intercession of the Son; upon the abiding presence of the Holy Ghost, together with the victorious efficacy of his grace in the soul; and upon the stability of the Covenant of grace, which is ordered in all things and sure.

A. 37. The Souls of Believers are at their death made perfect in holiness *f*, and do immediately pass into glory *g*, and their bodies being still united to Christ *h*, do rest in their Graves till the Resurrection *k*.

What benefits do Believers receive from Christ at their death?

f Heb. 12. 23, *And to the spirits of just men made perfect.* *g* Phil. 1. 23, *Having a desire to depart, and to be with Christ.* *h* 1 Thess. 4. 14, *Them also which sleep in Jesus, will God bring with him.* *i* Isa. 52. 7, *He shall enter into peace, they shall rest in their beds, each one walking in his uprightness.* *k* Job 19. 26, *And though after my skin, worms destroy this body, yet in my flesh shall I see God.*

Artic. xxij. ‘*The* Romish *Doctrine concerning Purgatory, Pardons,—— is vainly feigned, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.*’ Hom. vij. Of Prayer, p. 3. ‘*The soul of man passing out of the Body, goeth straightways either to Heaven or else to Hell, whereof the one needeth no prayer, and the other is without redemption.—— The Scripture doth acknowledg but two places after this life: the one proper to the Elect and blessed of God, the other the reprobate and damned souls.*’

Expl. 37. At death Believers are made perfect in Holiness, (1.) *Negatively, i. e.* they sin no more from that very moment, but are freed from sin for ever. (2.) *Positively,* (1.) The Image of God is then *perfect* in the Believers soul: and the full bent of his will is to do the will of God as the Angels do it in Heaven, perfectly, and without all reluctancy. (2.) It doth *immediately* enter into eternal life, when it leaves the body, and not into any middle state, as that of Purgatory. (3.) Their bodies, though separated from their souls for a time, yet they do still remain *unseparated* from Christ,

Chriſt, and therefore do remain under his care whilſt they ſleep in the grave, ſo that he will not loſe any one member of them.

What benefits do Believers receive from Chriſt at the Reſurrection?

A. 38. At the Reſurrection, Believers being raiſed up in Glory *l*, ſhall be openly acknowledged and acquitted in the day of judgment *m*, and made perfectly bleſſed in full enjoying of God *n*, to all Eternity *o*.

l 1 Cor. 15. 43, *It is ſown in diſhonour, it is raiſed in glory.* *m* Matth. 10. 32, *Whoſoever ſhall confeſs me before men, him will I alſo confeſs before my Father which is in Heaven.* *n* 1 John 3. 2, *When he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* *o* 1 Theſſ. 4. 17, *And ſo ſhall we ever be with the Lord*

To. 2. Hom. xiv. 'The truth of this moſt Chriſtian Article (of the reſurrection) which is the ground and foundation of our whole Religion.—— O moſt comfortable word, evermore to be born in remembrance; He dyed (ſaith St. Paul, 1 Cor. 15.) to put away ſin, he roſe again to endow us with righteouſneſs,—— by his reſurrection hath he purchaſed life and victory for us,——opened the gates of Heaven, to enter into life everlaſting,—— to enjoy an inherivance immortal, that never ſhall periſh, which is laid up in Heaven for them that are kept by the power of God through faith,—— ſit with himſelf among the heavenly Citizens above.—— If thou haſt received Chriſt in true faith, with repentance of heart, and full purpoſe of amendment, thou haſt received him for an everlaſting gage, or pledg of thy ſalvation.—— Riſing with him by our faith, we ſhall have our bodies likewiſe raiſed again from death, to have them glorified in immortality, and joyned to his glorious body, having in the mean while his holy Spirit in our hearts, as a ſeal and pledg of our everlaſting inheritance.

Expl.

Expl. 38. At the reſurrection of a Believer, (1.) There is a *re-union* of a ſoul which is free from corruption or ſin, to a glorified body that is incorruptible. (2.) Theſe *two* parts being thus re-united, in the very ſame individual perſon to whom they did belong before death, will be actually capable at the reſurrection, of all that eternal bliſs which Chriſt hath purchaſed and prepared for them. (3.) Then Chriſt will *openly* acknowledg, own, and approve every true Chriſtian to be a part of his body myſtical, and that before his Father and all the holy Angels. (4.) The Believer then ſhall receive his *general diſcharge* and acquitment in a moſt ſolemn, publick, and triumphant manner, from all manner of guilt whatſoever, ſo as that none ſhall be able to lay any thing to the charge of Gods elect. For though a Believer does receive his private diſcharge from all his ſins at his death, and as it were under the privy Seal; yet his diſcharge is ratified, confirmed, and as it were enter'd into the publick Records at the day of Judgment.

CHAP.

CHAP. II.

Of things to be done in the Ten Commandments; *with a ſhort Explanation of* 46 A. *from* 38 *to* 85,

A. 39. THE duty which God requireth of man, is obedience to his revealed Will *p*.

what is the duty which God requireth of man?

p Mic. 6. 8, *He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly and to love mercy, and to walk humbly with thy God?*

To. 1. Hom. V. *'The good works God hath commanded 'his people to walk in, are ſuch as he hath commanded in the 'holy Scripture; and not ſuch works as men have ſtudied out of 'their own brain, of a blind zeal and devotion without the 'word of God: And by miſtaking the nature of good works, 'man hath moſt highly diſpleaſed God, and hath gone from his 'will and Commandments.* To. 2. Hom. X. p. 3. *Mark di-'ligently what his will is you ſhould do, and with all your en-'deavour apply your ſelves to follow the ſame.*

Expl. 39. By obedience to the revealed Will of God, we are in the *general* to underſtand, the conformity of our wills, affections, words, and actions to the preceptive or *commanding* Will of God; for all this is comprehended in that one Scripture, *Fear God, and keep his Commandments, for this is the whole duty of man.* It is the will of Gods Command which doth declare and require what is *our duty*; but as for the ſecret will of Gods eternal purpoſe, though it be a rule to himſelf, whereby he acts, yet it neither is nor can be the rule of

of our actions, becauſe not known to us, nor indeed curiouſly to be enquired after; nor is it barely the revelation of Gods will that makes it our duty to obſerve it, but the revelation of it to this very *end* and purpoſe, that man do willingly conform to it.

A. 40. The Rule which God at firſt revealed to man for his obedience, was the Moral Law *q*.

What did God at firſt reveal unto man for the rule of his obedience?

q Rom. 2. 14, *For when the Gentiles which have not the Law, do by nature the things contained in the Law; theſe having not the Law, are a Law unto themſelves.* 15. *Which ſhew the work of the Law written in their hearts.*

To. 2. Hom. X. ‘ *Let us eſteem the holy Table of Gods* ‘ *word,—— appointed by him, to inſtruct us in all neceſſary* ‘ *works, ſo that we may be perfect before him in the whole courſe* ‘ *of our life.* To. 1. Hom. I. p. 3. *Such hath been the cor-* ‘ *rupt inclination of man, ever ſuperſtitiouſly given to make new* ‘ *honouring of God of his own head, and then to have more affe-* ‘ *ction and devotion to keep that, than to ſearch out Gods holy* ‘ *Commandments and to keep them——* Which we ſhould *know,* ‘ *to ſeparate or ſever Gods Commandments from the commandments* ‘ *of men. — In keeping the Commandments of God, ſtandeth the* ‘ *pure, principal, and right honour of God, and which wrought* ‘ *in faith, God hath ordained to be the right trade and path-* ‘ *way to Heaven.*

Expl. 40. When it is here ſaid, that the *Moral* Law was at firſt, *i. e.* in a ſtate of innocency, revealed to man, *i. e.* to our firſt Parents in Paradiſe: we are not to underſtand, that this revelation was viſible to the eye, as afterwards the writing of it was in two Tables of Stone: nor to be heard by the ear, as when it was firſt given by God in Mount *Sinai*: But it was at firſt revealed inwardly, *i. e.* it was imprinted *in* the hearts and

and minds of our first Parents, (*except* that positive prohibition of eating the forbidden fruit); yet being in a great part blotted out, was afterwards written in two Tables of Stone.

A. 41. The Moral Law is summarily comprehended in the Ten Commandments *r*.

Where is the Moral Law summarily comprehended?

r Deut. 10. 4, *And he wrote on the Tables according to the first writing, the Ten Commandments.* Matth. 19. 17, *If thou wilt enter into life, keep the Commandments.*

Homil. V. '*Christ rehearsing the Commandments, declared,* '*that the Laws of God be the very Way that doth lead to e-*'*verlasting life, and not the Traditions and Laws of men.* '*So that the works of the Moral Commandments of God, be the* '*very true works of Faith, which lead to the blessed life to* '*come.* To. 2. Hom. II. —— *Containing the immutable Law* '*and Ordinances of God, in no age or time to be altered, nor* '*of any persons, of any Nation, of any age to be disobey'd.*

Expl. 41. By a *Law* in the general, we are to understand, the *Will* of the Lawgiver requiring duty: But here by the *Moral Law* we are to understand, (1.) More *generally*, the revealed Will of God, of what man is to believe and do in order to salvation. (2.) More *particularly*, the *Decalogue*, which is the sum of all Moral Laws, which are scattered up and down in the Scripture. And this Decalogue (or Ten Words, or Ten Commandments) may be called Moral, (1.) Because of the *universality* of it; for the Decalogue doth oblige all mankind, it being that very Law, for substance, which was written in very legible Characters in the heart of *Adam*, and is not quite blotted out of the minds of the veryest *Gentiles* in the World. (2.) It doth oblige at *all* times. (3.) The *whole man*, for it re-

requires as well the internal obedience of the ſoul, and all its powers and faculties, as outward obedience of the body.

A. 42. The ſum of the Ten Commandments, is to love the Lord our God with all our heart, with all our ſoul, with all our ſtrength, and with all our mind, and our neighbour as our ſelves *ſ*.

What is the ſum of the Ten Commandments?

ſ Matth. 22. 37, *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.* 38. *This is the firſt and great Commandment.* 39. *And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf.* 40. *On theſe two Commandments hang all the Law and the Prophets.*

Hom. V. p. 3. ‘ *Mark diligently* what Gods *will is that* ‘ *you ſhould do, and with all your endeavour apply your ſelves* ‘ *to follow the ſame.* 1*ſt*, *You muſt have aſſured faith in God,* ‘ *and give your ſelves wholly unto him, love him in proſperity* ‘ *and adverſity, and dread to offend him ever more. Then for* ‘ *his ſake love all men,—— Caſt in your mind, how you may do* ‘ *good unto all men to your power, and hurt no man.*

Expl. 42. The ſum of theſe Ten Commandments or Ten Words, we may take in one Word, and 'tis *Love*: for Love is the fulfilling of the Law; and this Love is threefold, (1.) To *God*, and this muſt be in the higheſt degree, or more than we are to love either our ſelves or neighbours; yea this later love, in compariſon of that we ought to have unto God, ſhould be as no love at all comparatively, for he is to have all our heart, ſoul, ſtrength, mind; yet (2.) Our love to *our ſelves* muſt have the next place; for though our love of charity to others muſt be real, yet this charity muſt

must begin at home: However (3.) We are to love *our neighbour* as our ſelves, not for the degree, but for the kind of our love, it muſt be real and hearty, and without diſſimulation.

A. 43. The Preface to the Ten Commandments is in theſe words, *I am the Lord thy God, which have brought thee out of the Land of* Egypt, *out of the houſe of bondage* t.

What is the Preface to the Ten Commandments?

t Exod 20. 2.

To. 2. Hom. II. —— 'Before he came to the matter that he 'would ſpecially warn them of, and as it were for a Preface 'to make them to take the better heed unto it. Homil. xxi. 'p. 6. —— The Biſhop of Rome, —— left the poor people 'ſhould know too much, he would not let them have as much of 'Gods word, as the Ten Commandments wholly and perfectly, 'withdrawing from the Second Commandment, that bewrayeth 'his impiety by a ſubtil Sacriledg.

Expl. 43. Whereas in this *Preface* God makes uſe of rational motives to the obedience of his Commands, this doth diſcover, (1.) The infinite *condeſcention* of God, who is pleaſed to inform our judgments of the reaſonableneſs of his Commands, before he lays his Commands upon our perſons. (2.) That men ſhould not be *unreaſonable* in their Commands (as ſuppoſe Parents or other Governours), ſith God is here pleaſed to add Reaſon to his Soveraignty.

A. 44. The Preface to the Ten Commandments teacheth us, That becauſe God is the Lord,

What doth the Preface to the Ten Commandments teach us?

and

and our God and Redeemer, therefore we are bound to keep all his Commandments *u*.

u Deut. 11. 1, *Thou ſhalt love the Lord thy God, and keep his charge, and his ſtatutes, and his judgments, and his Commandments alway.* Luke 1. 74, *That we being delivered out of the hands of our enemies, might ſerve him without fear.* 75. *In holineſs and righteouſneſs before him all the days of our lives.*

To. 1. Hom. V. p. 2. 'Chriſt,—reprov'd the Laws and 'Traditions made by the Scribes and Phariſees, which were not 'only for good order of the people (as the Civil Laws were), 'but they were ſet up ſo high, that they were made to be right 'and pure worſhipping of God, as they had been equal with 'Gods Laws, or above them; for many of Gods Laws could not 'be kept, but were fain to give way unto them. This arro-'gancy God deteſted, that man ſhould ſo advance his Laws to 'make them equal with Gods Laws, wherein the true honour-'ing and right worſhipping of God ſtandeth, to make his Laws 'for them to be left off. God hath appointed his Laws, where-'by his pleaſure is to be honoured.—They were not content 'to have them called by the name of other Temporal Laws; 'but called them holy and godly Traditions; and would have 's them not only eſteem'd for a right and true worſhipping of 'God (as Gods Laws be indeed), but alſo for the moſt high 'honouring of God, to which the Commandments of God ſhould 'give place. And for this cauſe did Chriſt ſo vehemently ſpeak 'againſt them.

Expl. 44. In the matter of the *Preface* we have theſe things obſervable, (1.) That God is therefore the *ſupreme Lawgiver*, becauſe he is the ſupreme Lord of the whole Creation. As God by vertue of his Soveraignty may himſelf do with his Creatures what he will, by the ſame right he may command them to do what he will. (2.) That God can eaſily *enable* men to do what he commands them; for that very power that commands his creatures into being, can alſo command them into action.

action. (3.) That the bonds of the Covenant ſhould be as the *cords of love, and the bands of a man*, ſweetly to draw men to obedience; when once we are liſted into the number of Gods people by *Baptiſm*, we are under a more ſpecial obligation to obey God not only as our Creator, but as our Father. (4.) That *deliverances* call for duties: and if a corporal deliverance of the *Iſraelites* was an obligation upon them to obey the God of *Iſrael*, much more ſhould that ſpiritual deliverance from the *Egyptian* ſlavery of ſin, be an obligation upon them to obey God.

Rules to be obſerved for the underſtanding of the Moral Law, or the Ten Commandments.

1 *Rule*, That Chriſt the Lawgiver is the beſt Interpreter of *Moſes*; or that the Goſpel is the fulleſt and cleareſt Interpreter of the Law. The Writings of the Prophets are many times good Expoſitions of the Law of *Moſes*: But the Writings of Chriſt and his Apoſtles are far more clear and full. In reference to Chriſt we have a known inſtance in the 5*th* of *Matth. Paſſim.* And the Apoſtles frequently in their Epiſtles: as when we are commanded to ſhun all occaſions of evil, to love the Lord Jeſus in ſincerity, and our neighbour without diſſimulation, and not to defraud him any way, *&c.*

2 *Rule*, That the Law is perfect, *Pſalm* 19. 7, as (1.) In it ſelf, not admitting of any additional Precepts in the Goſpel, which are generally obliging to all Chriſtians, which were not obliging before that Chriſt came in the fleſh. For as for thoſe three Precepts of the Goſpel, for a man, (1.) To deny himſelf. (2.) To take up his Croſs; and (3.) To follow Chriſt; they are rather interpretations and inſtances of that honour and love we are to have for Chriſt as God, which is required in the Firſt Command, than any additions ob-

liging, which did not oblige before; nay *David* himself did in some respect deny himself, take up his Cross, and follow Christ; the middle of these had place when he said, *The reproaches of those who reproached thee, are fallen upon me*; and so *Moses* deny'd himself, and *Caleb* and *Joshua* followed the Lord fully. (2.) The Law is perfect in its extent and comprehension, in regard of the subject, for it doth command the whole Soul in all its powers and faculties; for it doth require the understanding to know, the judgment to approve that which is good; the will to chuse it, the memory to retain it, and the affections to pursue and enjoy it; and upon this account it is said, that the Law is spiritual.

3 *Rule.* Whatever the Law commands, it doth forbid the contrary; as when it commands us to honour our Parents, it doth forbid us to dishonour them; and whatever the Law forbids, it commands the contrary; as when it forbids us to take the name of God in vain, it requires us to use any of the names, or titles, or ordinances of God with reverence.

4 *Rule*, When the Law commandeth a duty, (as suppose to worship God) it doth require us to make use of means, occasions, motives and encouragements to it: and when the Law forbids (*ex. gr.* worshipping of Images), it doth also forbid the occasions, appearances and inducements of any evil.

5 *Rule*, Where a promise is annexed (*ex. gr.* that the days may be long in the Land, *&c.*) there the contrary threatning is included: and where a threatning is annexed, there the contrary promise is included.

6 *Rule*, That the duties of the second Table must give place to the indispensable and necessary duties of the first Table, when they cannot both be performed together, as the love of Parents must yield to the love of God; but in things ceremonial, the duties of the first

first Table must yield to the moral duties of the second; as sacrificing, to works of mercy towards man.

A. 45. The first Commandment is, *Thou shalt have no other Gods before me.*

what is the first Commandment?

Expl. 45, These words are the *first* command, and not those, *I am the Lord thy God*, (as some would have them) in which there is nothing commanded, but only a declaration, who and what that God is who does command.

A. 46. The first Commandment requireth us to know *w*, and acknowledg God to be the only true God, and our God *x*, and to worship and glorifie him accordingly *y*.

what is required in the first Commandment?

w 1 Chron. 28. 9, *And thou* Solomon *my Son, Know thou the God of thy Father.* *x* Deut. 26, 16, *Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his Commandments, and his judgments, and to hearken to his voice.* *y* Matth. 4. 10, *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Homil. II. p. 3. 'Let us take heed and be wise, O ye be-'loved of the Lord, and let us have no strange gods, but one 'only God, who made us when we were nothing, the Father 'of our Lord Jesus Christ, who redeemed us when we were lost, 'and with his Holy Spirit doth sanctifie us. Homil. V. p. 3. 'Have an assured Faith in God, and give your selves wholly 'unto him, love him in prosperity and adversity, and dread to 'offend him ever-more. To. 2. Hom. xvij. *what availeth it* 'the wisemen of the world to have knowledg of the Power 'and Divinity of God——— where they did not honour and 'glorifie him in their knowledges as God? Hom. VI. Whom

'we are to love with all our hearts, i. e. that our heart 'mind, and ſtudy be ſet to believe his Word, to truſt in him 'and to love him above all other things that we love beſt in 'Heaven or on Earth.

Expl. 46. In the *firſt* Commandment there are theſe four things required, (1.) *Knowledg* of God, as namely, that he is the Creator and Governour of the World being the ſupreme Lord and Law-giver; as alſo, that he is infinitely perfect in his Nature, Attributes, Word and Works. (2.) *Faith*, which doth conſiſt in our owning and acknowledging him to be ſuch a God as he is held forth in his Word, and in a reliance upon him as ſuch. (3.) *Obedience*, (which in reference to this command, doth principally conſiſt in the conformity of Man's will to the Will of God. (4.) *Love* to God implied in theſe words [before me].

What is forbidden in the firſt Commandment?

A. 47. The firſt Commandment forbiddeth the denying *z*, or not worſhipping and glorifying the true God as God *a*, and our God *b*, and the giving that worſhip and glory to any other which is due to him alone *c*.

z Pſalm 14. 1, *The fool hath ſaid in his heart there is no God.* *a* Rom. 1. 20, *So that they are without excuſe.* 21. *Because that when they knew God, they glorified him not as God.* *b* Pſalm 81. 11, *But my people would not hearken unto my voice, and Iſrael would none of me.* *c* Rom. 1. 25, *Who changed the truth of God into a lye, and worſhipped and ſerved the creatures more than the Creator, who is bleſſed for ever.*

To. 1. Hom. VIII. *'Whoever in time of reading God's 'Word, ſtudieth for the glory and honour of this world, is turned 'from God,—— and hath not a ſpecial mind to that which 'is commanded and taught of God; is turned from God, al- 'though*

'*though he doth things of his own devotion and mind, which* '*to him ſeem better and more to Gods honour.* To. 2. 'Hom. xvi. p. 2. *It may be boldly and with a ſafe conſci-* 'ence *pronounc'd of the Biſhops of* Rome, *namely, that they have* 'ſorſaken *and daily do forſake the Commandments of God, to erect* 'and *ſet up their own Conſtitutions.*

Expl. 47. More particular, this Commandment doth forbid theſe and the like ſins; as (1.) *Ignorance* of God, when men either do not know, or will not conſider who God is, and what he would have them do. (2.) *Atheiſm*, both in judgment, when men are wavering and doubting about the Being of God, and therefore diſputing againſt it; and in practiſe, when men live as if there were no God. (3.) *Idolatry*, which conſiſts either in the worſhip of a falſe God, or in worſhipping the true God in a falſe manner; by mingling the corrupt traditions or fancies of men in the worſhip of God; or in worſhipping more Gods than that one God who made the World, and is Father, Son, and Holy Ghoſt, God bleſſed for ever. (4.) Mens *being aſhamed* of, or being negligent in the profeſſion of the true Religion. (5.) The *wilful omiſſion* of any known duties of Religion, as prayer, meditation, praiſing God, &c. (6.) *Wilful infidelity*, when men do not believe God, or take him upon his Word, or do reject or contemn his Commands, Promiſes, or Threatnings. (7.) All *Blaſphemous* and *miſ-becoming thoughts* of God whatſoever; as alſo all errours and miſapprehenſions concerning God, or any of thoſe revelations he has given of himſelf. (8.) All *diſobedience* to his revealed Will. (9.) All *unſuitable* affections to himſelf, or any thing that bears his ſtamp, as his Ordinances, Day, Providences, and People. (10.) All *unmindfulneſs* and forgetfulneſs of God. (11) All *carnal preſumption*, pride, tempting of God, reliance upon and ſeeking to unlawful means for help in any diſtreſs; this being

accompany'd with the forſaking of, and apoſtacy from the true God. (12.) All *impatience* and diſcontent under any evil; as alſo mens aſcribing that which is good to any thing beſides himſelf, who is the fountain of all good.

A. 48. Theſe words [*before me*] in the firſt Commandment teach us, that God who ſeeth all things, taketh notice of, and is much diſpleaſed with the ſin of having any other God *d*.

What are we eſpecially taught by the words (before me*) in the firſt Commandment?*

d Pſalm 44. 20, *If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange God.* 21. *Shall not God ſearch out this?*

To. 2. Hom. 1. 'The *eternal and incomprehenſible Majeſty* 'of God, the Lord of Heaven and Earth, whoſe ſeat is in Hea'ven, and the Earth is his footſtool,— calleth upon his people 'to mark, and take heed, and that upon the peril of their 'ſouls, to the charge which he giveth them, —— Thou ſhalt 'worſhip the Lord God, and him only ſhalt thou ſerve. 'Adjoyning penalty to the tranſgreſſors, and reward to the obe'dient,——— to move to obedience and obſerving this the Lords 'great Law,— which might ingender fear in our hearts of diſ'obedience herein, being in the Lords ſight ſo great an of'fence and abomination,

Expl. 48. Here is further clearly intimated, (1.) That God would have the firſt room in our eſtimation. (2.) In our *affections, i. e.* that we prize and love him above all.

A. 49.

A. 49. The second Commandment is, *Thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down thy ſelf unto them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhewing mercy unto thouſands of them that love me, and keep my Commandments.*

what is the ſecond Commandment?

To. 2. Hom. I. 'The *Scriptures uſe the two words* (*Idols* 'and *Images*) *indifferently for one thing alway. They be* 'words *of divers things* (Gr. & Lat.) *but one in ſenſe and* 'ſignification *in the Scriptures, and matters of Religion.* —— 'wherefore *our Images, if publickly ſuffer'd in Temples and* 'churches, *be indeed none other but Idols, as unto which Idola-* 'try *hath been, is, and ever will be committed. Hath it not* 'been *preach'd unto you ſince the beginning,* &c. *How by the* 'Creation *of the world, and the greatneſs of the work, they* 'might *underſtand the Majeſty of God, the Creator and Ma-* 'ker *of all, to be greater than that it ſhould be expreſs'd or* 'ſet *forth in any Image or bodily Similitude.* —— *And that* 'in *the First Table, and the beginning thereof,* —— *is this Do-* 'ctrine *aforeſaid* (*not briefly touch'd, but*) *at large ſet forth,* 'and *that with denunciation of deſtruction to the contemners* 'and *breakers of this Law, and their poſterity after them.*

Expl. 49. We have here principally obſervable, (1.) The *order*: (2.) The *matter* of the Commandment. From the *order*, we are to obſerve, that God doth prefer the inward worſhip of the heart, which is required in the firſt Command, to the outward worſhip of the body, which is here principally directed, that the later,

or that of the body, without the former, is but *hypocritical*, and the former without the later but *partial*; for that God is to be worshipp'd with all our bodies and spirits. Those therefore who do present their bodies in Idol-worship (as that of the Mass) and yet please they keep their hearts for God, are here condemned. (2.) The *matter*, or argument and scope of the Command, *i. e.* to prevent all miscarriages and abuses in bodily worship, and to instruct men how they may present their bodies as well as their souls a living sacrifice, holy and acceptable to God. Yet to prevent mistakes about what is forbidden in this Command, we are to note these two things: (1.) That not *all making* of Images or Pictures, or likenesses of the creatures is here forbidden; for then it would follow, that a man might not so much as frame an Idea in his own fancy of one mans being like another, contrary to the very notion of truth, which is nothing else but a conformity betwixt the mind and the object. (2.) Nor is *all civil* use, or historical representations of things to the eye (which is so helpful to the understanding and memory) here forbidden.

What is required in the second Commandment?

A. 50. The second Commandment requireth the receiving, observing *e*, and keeping pure and entire all such religious Worship and Ordinances, as God hath appointed in his Word *f*.

e Deut. 32. 46, *Set your hearts unto all the words which I testifie among you this day, which ye shall command your children to observe, to do all the words of this Law.* Matth. 28. 20, *Teaching them to observe all things whatsoever I have commanded you.* *f* Deut. 12. 32, *What thing soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it.*

Homil.

Hom. II. p. 3. ‘*Let us honour and worſhip for Religions ſake none but God; and him let us worſhip and honour as he will himſelf, and hath declared by his Word, that he will be worſhipp'd and honoured, not in, nor by Images or Idols, which he hath moſt ſtraitly forbidden; neither in kneeling, lighting of Candles, burning of Incenſe,— to believe that we ſhould pleaſe him for all theſe be abomination before God; but let us honour and worſhip God in ſpirit and in truth, fearing and loving him above all things, truſting in him only, calling upon him, and praying to him only, praiſing and lauding of him only, and all other in him.* Hom. XX. *He requireth a ſincere and pure love of godlineſs, and of the true worſhipping and ſerving of God,* i. e. *that forſaking all manner of things that are repugnant and contrary to Gods will, we do give our hearts unto him.*

Expl. 50. In the general, is here required that the bodily worſhipping of God be performed only in ſuch a *manner*, both for ſubſtance and circumſtances, as God doth require or allow, or at leaſt is not expreſly and conſequentially contradicted in his Word. More particularly, (1.) It doth require our utmoſt and conſtant care and endeavour, to obſerve and preſerve all *holy Ordinances*, and external Church-priviledges in their purity and freedom from all manner of corrupt mixtures in any kind, whereby God is provoked; faſting, prayer, thankſgiving, hearing, reading the Word, ſinging of Pſalms, adminiſtration and participation of Goſpel-Inſtitutions, as the Sacraments, Swearing, the Diſcipline and Cenſures of the Church, Maintenance of Goſpel-Miniſters, &c. (2.) All *outward decency* in ſuch external Rites and Ceremonies as are warrantably uſed in Religion, eſpecially in publick. (3.) All *outward reverence* in geſture, ſpeech, and behaviour, in the worſhip of God. (4.) All *diſapproving*, deteſting, and loathing all manner of Idolatries, Will-worſhip, ſuperſtition, together with all the monuments, and occaſions, and appearances thereof.

A. 51

A. 51. The second Commandment forbiddeth the worshipping of God by Images *g*, or any other way not appointed in his Word *h*.

What is forbidden in the second Commandment?

g Deut. 4. 15, *Take ye therefore good heed unto your selves; for ye saw no manner of similitude in the day that the Lord spoke unto you in Horeb.* 16. *Lest you corrupt your selves, and make you a graven Image.* *h* Col. 2. 18, *Let no man beguile you of your reward in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puff'd up by his fleshly mind.*

To. 2. Hom. II. p. 1. 'Lest the Doctrine against Images 'should not be marked or remarked, the same is written and 'required not in one but in sundry places of the word of God. '—— Neither could the notableness of the place, being the very 'beginning of the very loving Lords Law, make us to mark it. '— So that if either the multitude or plainness of the places 'might make us to understand, or the earnest charge that God 'giveth in these places move us to regard; or the horrible 'plagues, punishment, and dreadful destruction, threatned to 'such worshippers of Images or Idols, setters up or maintainers 'of them, might ingender any fear in our hearts, we would once 'leave and forsake this wickedness, being in the Lords sight 'so great an offence and abomination.——— p. 3. Images and 'Image-worshipping were in the Primitive Church (which was 'most pure and incorrupt) abhorred and detested as abominable, 'and contrary to the Christian Religion. ——— p. 3. Idolatry cannot be separated from Images any long time, but as 'an unseparable accident, or as a shadow follows the body 'when the Sun shineth, so Idolatry followeth and cleaveth to the 'publick having of Images in Temples and Churches. ——— It 'is not possible to keep men from Idolatry, if Images be suffer'd 'publickly; ——— the Images of God, our Saviour, the Virgin, 'the Apostles, Martyrs, and others of notable holiness, of all 'others most dangerous.

Expl. 51. More particularly this command forbiddeth

(1.) abſolutely and *altogether* the making of any kind of Images of God, or of any perſon in the Trinity (at leaſt) as God. (2.) It forbiddeth all making of *Images in order* to the worſhipping of God in them or by them, or any way abuſing them in the true Religion, as conceiting the preſence of God to be in or with an Image in a more eſpecial manner than elſewhere. (3.) All the *means* and direct occaſions of Idolatry, all inventions, traditions, and corruptions of men in Gods worſhip, or about the worſhip of God. (4.) All *manner of witchcraft*, or conſulting thoſe that have familiar Spirits. (5.) All *worſhipping* of Images, as well as of God before them, together with all that religious reſpect that is given to them, as in ſhrining, cloathing them, *&c.* (6.) *All prophaning*, neglecting, oppoſing, or contemning of the worſhip and Ordinances of Chriſt; as alſo all kind of Simony and Sacriledg.

What are the Reaſons annexed to the ſecond Commandment?

A. 52. The Reaſons annexed to the ſecond Commandment, are Gods Soveraignty over us *i*, his propriety in us *k*, and the zeal he hath to his own Worſhip *l*.

i Pſalm 95. 2, *Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with Pſalms.* 3. *For the Lord is a great God, and a great King above all Gods.* *k* Pſalm 45. 11, *He is thy Lord, and worſhip thou him.* *l* Exod. 34. 14, *Thou ſhalt worſhip no other God; for the Lord whoſe name is jealous, is a jealous God.*

Homil. II. p. 1. 'Concerning none other matter did God give 'more, or more earneſt and expreſs Laws to his people than 'thoſe that concern the true worſhipping of him, and the avoid-'ing and fleeing of Idols, and Images, and Idolatry, for that both 'the ſaid Idolatry is moſt repugnant to the right worſhipping of 'him, and his true glory, above all other vices, and that he knew

'the

the proneneſs and inclination of mans corrupt kind and natur
to that moſt odious and abominable vice.

Expl. 52. The *reaſons* here annexed are ſuch as are attempered and ſuited to thoſe two *affections* in man; namely, [*fear* and *hope*] which are the two *hinges* upon which all Religion doth turn: for (1.) here is a ſevere threatning to move and ſtir up that paſſion of *fear* which may prevent or reſtrain our diſobedience to this command, or at leaſt to ſcare us from continuing in any kind of Idolatry, Superſtition, *&c.* which it doth forbid. And in this threatning, we have (1.) The *hainouſneſs* of the Sin forbidden; for 'tis here intimated *ſpiritual* Whoredom, becauſe God is here repreſented as jealous over his people that are entered into a marriage-Covenant with him, under the notion of a Huſband that is inraged with jealouſie in reference to the unchaſt behaviour of his Wife. (2.) In the *puniſhment* threatned, the grievouſneſs of the Sin is intimated; when God doth threaten to puniſh this Sin to the third and fourth *Generation*. (3.) 'Tis here implied, that this Sin is a *hating* of God, when 'tis ſaid (of them that *hate* me) in reference to Idolaters. (2*dly*,) We have here a gracious promiſe for the encouraging of *hope* to the careful obſervers of this Command; and in this promiſe there is obſervable, (1.) Gods *love* to them in ſhewing mercy to thouſands of them. (2.) Their *love* to God in keeping his Commands; and conſequently the love of the World or any thing more than God, is flat Idolatry, and the Apoſtle doth call covetouſneſs by that name.

A. 53. The third Commandment, is, *Thou ſhalt not take the Name of the Lord thy God in vain, for the*

Which is the third Commandment?

Lord

Lord will not hold him guiltleſs that taketh his Name in vain.

Hom. VII. ‘ *Almighty God, to the intent his holy Name* ‘ *ſhould be had in honour, and evermore be magnified of the* ‘ *people, commandeth that no man ſhould take his name vainly* ‘ *in his mouth, threatning puniſhment unto him that irreverently* ‘ *abuſeth it by ſwearing, forſwearing, and blaſphemy.*

Expl. 53. The infinitely wiſe God very well knowing that if any ſeem to be Religious and bridleth not his *tongue*, that man's *Religion is vain*; he doth therefore in this Command lay a reſtraint upon man's tongue, that it may not any way break forth to the diſhonour of his great name; for although God does give a particular command for the direction of the tongue in reference to our Neighbour, *ſc.* the *ninth Command*, yet he doth provide for his own honour *firſt* in this *third* Command.

What is required in the third Commandment?

A. 54. The third Commandment requireth the holy and reverent uſe of Gods Names *m*, Titles, Attributes *n*, Ordinances *o*, Word *p*, and Works *q*.

m Pſalm 92. 2, *Give unto the Lord the glory due unto his Name.* *n* Rev. 15. 3, *Great and marvellous are thy works, Lord God Almighty, juſt and true are thy ways thou King of Saints.* 4. *who ſhall not fear thee, O Lord, and glorifie thy name?* *o* Eccleſ. 5. 1, *Keep thy feet when thou goeſt to the Houſe of God, and be more ready to hear, than to give the ſacrifice of fools.* *p* Pſalm 38. 2, *I will worſhip towards the holy Temple, and praiſe thy Name for thy loving-kindneſs, and for thy Truth: for thou haſt magnified thy Word above all thy Name.* *q* Job 36. 24, *Remember that thou magnifie his work which men behold.*

Artic.

Artic. 39 '*As we confeſs vain and raſh ſwearing is for-*
'*bidden Chriſtian men by our Lord Jeſus Chriſt and* James *his*
'*Apoſtle: So we judg, that Chriſtian Religion doth not prohibit,*
'*but that a man may ſwear when the Magiſtate requireth in a*
'*cauſe of Faith and Charity, ſo it be done according to the Pro-*
'*phets teaching, in* juſtice, judgment, *and* truth.—— *Thus an*
'*Oath (if it have with it theſe three conditions) is a part of*
'*Gods glory, which we are bound by his Commandments to give*
'*unto him.*

Expl. 54. In this 'tis obſervable, that when the abuſe of Gods name in any kind whatſoever, is here forbidden, the Religious and reverent uſe of it is thereby commanded. Now by *Gods Name* we are in the general to underſtand that whereby he is in a peculiar manner made known to us, and diſtinguiſhed from all *falſe* Gods whatſoever, juſt as a man is made known by his name, and diſtinguiſhed from all other men: not but that more men may have the ſame name, but that there doth belong ſome peculiar property to a man of ſuch a particular name whereby he is known from every body elſe: and ſo though there be Gods many, and Lords many in name; yet to us there is but one God, who by ſomething or other in his *Titles, attributes, words* and *works*, is diſtinguiſhed from all *other* Gods: *ex. gr.* when we call God (wiſe) we are to underſtand that he is infinitely ſo; and conſequently diſtinct from all his Creatures hereby. Then next for his Ordinances, Word, and Works: they muſt be *holily* and reverently uſed (that is, with a ſerious ſenſe of his Divine Majeſty) whether theſe be uſed in our thoughts, words or actions; but moſt eſpecially this Command requireth, that when we take *Oaths* or make lawful Vows, we do it from ſuch principles, in ſuch a religious manner, and to ſuch right ends, as that the *Name* of God be thereby honoured.

What is forbidden in the third Commandment?

A. 55. The third Commandment forbiddeth all prophaning, or abusing of any thing whereby God maketh himself known *r*.

r Mal. 2. 2, *If ye will not hear, and if ye will not lay it to heart, to give glory unto my Name, saith the Lord of Hosts, I will even send a curse upon you.*

Hom. VII. 'He *forbiddeth all vain swearing and forswearing, both by God and by his creatures, as the common use of swearing, in buying, selling, and our daily communication.*— 'when *men do swear of custom, in reasoning, buying, and selling, or other daily communications (as many be common and great swearers), such kind of swearing is ungodly, unlawful, and forbidden by the Commandment of God, for such swearing is nothing else but taking of Gods holy Name in vain.* To. 2. Hom. X. p. 2. *Let us not be scorners, jesters, and deriders of the Scripture, for that is the uttermost token and shew of a Reprobate, of a plain enemy to God his Wisdom.*'

Expl. 55. Here is forbidden in the general, all manner of prophanation, or abuse of any *name* of God, as any of his Titles, as *wise, good, holy*, &c. any of his *works*, as those of Creation or Providence; his *Word* written or preached; any of his *Ordinances*, as *Prayer, Preaching, Sacraments*; as when we make any unhandsom reflection upon any of these in our words or carriage: or do not use them at all when we should, and when we do not as we ought: more particularly here are forbid. (1.) All *rash Oaths*, whether before a Magistrate, or in a mans private passion. (2.) All horrid and *prophane Oaths*, as when men swear Wounds, Blood, &c. and use their Dammees and Sinkmees. (3.) All *blasphemous* Oaths, *ex. gr.* All such wherein the name of God, or Christ are prophanely abused. (4.) All *mincing* or contracting of Oaths: and here some tell us, that *I marry*, is but the contracting of

I by St. *Mary*, though ſome uſe it only as an expletive. (5.) All *Mock-Oaths*, or apeing of them. (6.) All *injurious* and perjurious Oaths. (7.) All *curſing*, &c. (8.) All *violation* of lawful Oaths, Vows, Covenants. (9.) All *wilful* forbearing of Oaths in neceſſary caſes. (10.) All *prophane* ſcoffing, &c.

What is the reaſon annexed to the third Commandment?

A. 56. The reaſon annexed to the third Commandment is, that however the breakers of this Commandment may eſcape puniſhment from men, yet the Lord our God will not ſuffer them to eſcape his righteous judgment *s*.

s Deut. 28. 58, *If thou wilt not obſerve to do all the words of this Law, that thou mayeſt fear this glorious and fearful Name, the Lord thy God.* 59. *Then the Lord will make thy plagues wonderful.*

To. 1. Hom. VII. '*The moſt holy Name of God being commonly uſed and abuſed, vainly and unreverently talk'd of, ſworn by, and forſworn to the breaking of Gods Commandment, is the procurement of his indignation.* P. 2. *And though ſuch perjur'd mens falſhood be now kept ſecret, yet it ſhall be open'd at the laſt day, when the ſecrets of all mens hearts ſhall be open'd to all the world.* —— *Almighty God will be a ſwift witneſs againſt them,*——*and the curſe ſhall enter into the houſe of the falſe and perjur'd man.*

Expl. 56. In the reaſon of the command 'tis intimated, (1.) That God in a ſpecial manner is the *avenger* of thoſe that abuſe his name. (2.) The *certainty* of this *vengeance*. (3.) That men are apt to be *remiſs* in puniſhing this Sin.

Which is the fourth Commandment?

A. 57. The fourth Commandment is, *Remember the Sabbath-day to keep it holy. Six days ſhalt thou labour, and do all*

all thy work; but the ſeventh day is the Sabbath of the Lord thy God; in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath-day, and hallowed it.

Expl. 57. This Command being the *fourth in order*, is the laſt of the *firſt* Table, or of thoſe Commands which do concern piety towards God, and in the amplification of it, doth require charity and mercy towards man, eſpecially towards inferiours, (as Son, Daughter, Servant, *&c.*) and therefore in requiring both duties of piety and mercy, it doth as it were glew both the Tables of the Law together. As to the matter of the Command, (1.) Here is a Preface to be noted, *Remember*; as if God ſhould have ſaid, though you ſhould forget all the other Nine Commands (which I would not have you to do neither), yet be ſure you forget not this. In which [*Remember*] there is imply'd, (1.) The *importance* of the Command, that it doth import no leſs than the whole Religion and duty of man towards God, and therefore to be *remembred*. (2.) The *aptneſs* of men to *forget* this Command, both becauſe the doctrine of it is not to be learnt from the light of nature (at leaſt not ſo clearly as the other Commands), and becauſe the duties of it do much croſs the grain with corrupt nature. (2*dly*,) The thing to be remembred is the *Sabbath-day*, or that day of *Reſt* (which God has appointed) from all manner of employment and buſineſs, except works of duty to God, charity to man, and of abſolute neceſſity, relief, or mercy towards the inferiour creatures. How it is to be remembred, we have in the next *A.*

A. 58. The fourth Commandment requireth the keeping holy to God such set-times as he hath appointed in his Word, expressly one whole day in seven, to be a holy Sabbath unto himself *t*.

What is required in the fourth Commandment.

t Deut. 19. 30, *Ye shall keep my Sabbath, and reverence my Sanctuary, I am the Lord.* Deut. 5. 12, *Keep the Sabbath-day to sanctifie it, as the Lord thy God hath commanded thee.*

To. 2. Hom. VIII. 'It appeareth to be Gods good-will and 'pleasure, that we should at special times, and in special places 'gather our selves together, to the intent his Name might be re- 'nowned, and his glory set forth in the Congregation and As- 'sembly of his Saints.——And therefore by this Commandment 'we ought to have time, as one day in the week, wherein we 'ought to rest, yea from our lawful and needful works.

Expl. 58. 'Tis in this *A.* expressed in the general, how the Sabbath is to be *kept holy*, as also any other day (as suppose) of Fasting or Thanksgiving, which man doth appoint according to Gods will. Now to sanctifie a day (and particularly the Sabbath) is to employ it *wholly* and *solely* to that use for which it is sanctified or set apart by God, whether it be in reference to the publick or private exercises of Religion. And it must be the whole Sabbath-day (yet with a merciful respect to nature and the constitution of mens bodies, for God will have mercy and not sacrifice) beginning at the *dawning* of the day, because Christ the Son of Righteousness then rose, and it is to continue till midnight, for so long was *Paul* engaged in Sabbath-exercises, *Acts* 20. 7---10. This is the time required by this Law: but if men have not strength of body to continue so long, so there be in them a willing mind, God will accept of what strength they have, and not what they have not.

A. 59.

Which day of the ſeven hath God appointed to be the weekly Sabbath?

A. 59. From the beginning of the World to the Reſurrection of Chriſt, God appointed the ſeventh day of the week to be the weekly Sabbath *u*, and the firſt day of the week ever ſince to continue to the end of the World, which is the Chriſtian Sabbath *w*.

u Gen. 2. 3, *And God bleſſed the ſeventh day, and ſanctified it, becauſe that in it he had reſted from all his work, which God created and made.* *w* Acts 20. 7, *And upon the firſt day of the week, when the Diſciples came together to break bread, Paul preached unto them.* Rev. 1. 10, *I was in the Spirit upon the Lords day.*

To. 2. Hom. VIII. 'Remember, ſaith God, that thou keep 'holy the Sabbath-day, upon which day, as it is plain in Acts '13, the people accuſtomably reſorted together, and heard dili-'gently the Law and the Prophets read among them. And albeit 'this Commandment doth not bind Chriſtian people, as touching 'the preciſe keeping of the ſeventh day, after the manner of 'the Jews; for we keep now the firſt day, which is our Sunday '(Dominical or Lords-day) and make that our Sabbath, i. e. 'our day of reſt, in honour of our Saviour Chriſt, who as upon 'that day roſe from death, conquering it triumphantly; yet not-'withſtanding, whatſoever is found in the Commandment apper-'taining to the Law of Nature, as a thing moſt godly, moſt juſt, 'and needful, for the ſetting forth of Gods glory, it ought to be 'retained and kept of all good Chriſtian people.——— If we 'will be children of our heavenly Father, we muſt be careful to 'keep the Chriſtian Sabbath, which is the Sunday, (i. e. Domi-'nical or Lords-day), not only for that it is Gods expreſs Com-'mandment, but alſo to declare our ſelves to be loving children, 'in following the example of our gracious Lord and Father.—— 'This Example and Commandment of God, the godly Chriſtian 'people began to follow immediately after the aſcenſion of our 'Lord Chriſt,— chuſing a ſtanding day, not the Seventh, which 'the Jews kept; but the Lords-day, the day of the Lords Reſur-'reſti-

' rection, the day after the ſeventh day, which is the Firſt day of ' the week.

Expl. 59. The old Sabbath (as we ſee by this *A.*) was the *ſeventh day* of the week in order, that is, the Jews did obſerve our Saturday for their Seventh-day-Sabbath; and the reaſon of it is expreſſed in the Command, *ſc.* God reſted from Creation-work that day. But the morality, or *indiſpenſable and perpetual obligation* of this Command doth not neceſſarily require the *ſeventh in order*, for that is Ceremonious and abrogated together with the *Jewiſh* Sabbath: but it doth neceſſarily require the keeping holy of a ſeventh-day for number, or a *ſeventh part* of the week to be ſpent in Sabbath-duties, which ſeventh part is now by the Reſurrection of Chriſt upon the *firſt day*, and by *his* own immediate authority (or by that which he gave to his Apoſtles) fixt upon that firſt day, (now commonly called our Sunday, or Dominical, *i. e.* Lords-day) and no other even to the end of the World. Though there be no expreſs mention made of this change from the *laſt* to the *firſt* day in Scripture, there being no queſtion moved about it that we read of in the Apoſtles time; yet by conſequence the matter of fact is clear.

How is the Sabbath to be ſanctified?

A. 60. The Sabbath is to be ſanctified by an holy reſting all that day, even from ſuch worldly employments and recreations as are lawful on other days *x*, and ſpending the whole time in publick and private exerciſes of Gods Worſhip *y*, except ſo much as is to be taken up in the works of neceſſity and mercy *z*.

x Lev. 23.3, *Six days ſhall all work be done, but the ſeventh day is the Sabbath of reſt, an holy convocation; ye ſhall do no work*

work therein. y Psalm 92. 1, *A Psalm or Song for the Sabbath-day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O most High.* 2. *To shew forth thy loving-kindness in the morning, and thy faithfulness every night.* z Matth. 12. 11, *what man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will not he lay hold on it, and lift it out?* 12. *How much then is a man better than a sheep? wherefore it is lawful to do well on the Sabbath-day.*

To. 2. Hom. VIII. '*God hath given expres charge to all* '*men, that upon the Sabbath-day, which is now our* Sunday (i.e. 'Lords-day) *they should cease from all weekly and work-day* '*labour, that like as God himself rested and consecrated it to* '*quietness and rest from labour, so Gods obedient people should use* '*the* Sunday (i. e. Lords-day) *holily, and rest from their com-* '*mon and daily business, and also give themselves wholly to Hea-* '*venly exercises of Gods true Religion and service.*——— '*Thus it may plainly appear, that Gods will and Commandment* '*was to have a solemn time, and standing day in the week,* '*wherein the people should come together, and have in remembrance* '*his wonderful benefits, and to render him thanks for them, as* '*appertaineth to loving, kind, and obedient people.*——— *Saint* 'John *saith,* Rev. 1, I was in the Spirit on the Lords day. '*Since which time Gods people hath always, in all Ages, with-* '*out any gainsaying, used to come together upon the Sunday, to* '*celebrate and honour the Lords blessed Name, and carefully to keep* '*that in holy rest and quietness, both man, woman, child, servant,* '*and stranger.*

Expl. 60. As to the particular *manner* of the Sanctification of the Sabbath, it is there expressed to be (1.) by an *holy rest,* by which we are not to understand that brutal and sluggish rest whereby men do indulge themselves in sloth and laziness, (as if their bodies were not to move though it be to the Church) upon this day; but this rest must be from all kind of employment, whether it be of body or mind, which doth any way indispose a man for, or distract him in the service of God;

whether ſuch actions, thoughts or words be in themſelves ſinful, which men ought to forbear and reſt from at all times: or in themſelves lawful, as the cares, thoughts, and buſineſs of a mans honeſt calling, they are to be forborn this day, and much more all kind of recreations, whether lawful or no, (2.) By *exerciſing* our ſelves unto godlineſs, not only in thoſe duties of Religion which we perform on other days either alone, or with others, as Prayer, reading Scripture, and other good Books, holy Conference, but in thoſe duties alſo which are more peculiar to this day, as *Hearing, Meditation, receiving* of the Sacraments, *Singing* of Pſalms, &c. and thus the whole day is to be ſpent, except ſo much of it as is to be taken up in works of ſuch eminent *neceſſity* as is brought upon men by the Providence of God, and not ſuch neceſſity as men make for their own gain or pleaſure, and in works of mercy.

What is forbidden in the fourth Commandment?

A. 61. The fourth Commandment forbiddeth the omiſſion or careleſs performance of the Duties required *a*, and the profaning the day by Idleneſs, or doing that which is in it ſelf ſinful *b*, or by unneceſſary thought, words, or works, about worldly employments or recreations *c*.

a Mal. 1. 13. *Ye ſaid alſo, behold what a wearineſs is it? and ye have ſnuffed at it, ſaith the Lord of Hoſts; and ye brought that which was torn, and the lame, and the ſick; thus you brought an offering, ſhould I accept this at your hands, ſaith the Lord?* *b* Ezek. 23. 38, *They have defiled my Sanctuary in the ſame day, and have prophaned my Sabbaths.* *c* Iſa. 58. 13, *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day; and call the Sabbath a delight, the holy, of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words.*

To. 2.

To. 2. Hom. VIII. ‘ *For the transgreſſion and breach of the* ‘ Sabbath-day, *God hath declared himſelf much to be grieved,* ‘ *as* Numb. 15; *but alas! the wicked boldneſs of thoſe that will* ‘ *be accounted Gods people, who paſs nothing at all of keeping* ‘ *and hallowing the Sunday* (i. e. Lords-day)——*They, though* ‘ *there be no extream need, muſt drive and carry,—— row and* ‘ *ferry,—— buy and ſell on the Sunday* (i. e. Lords day), ‘ *they uſe all days alike. The other, though they will not travel,* ‘ *nor labour, as on the week-day, yet they will not reſt in holi-* ‘ *neſs, as God commandeth; but they reſt in ungodlineſs and fil-* ‘ *thineſs, prancing in their pride, pranking and pricking, pointing and* ‘ *painting themſelves to be gorgeous and gay; they reſt in exceſs and* ‘ *ſuperfluity, in gluttony and drunkenneſs, like Rats and Swine;* ‘ *they reſt in brawling and railing, in quarrelling and fighting;* ‘ *they reſt in wantonneſs, in toyiſh talkings, in filthy fleſhlineſs:* ‘ *So that it doth evidently appear, that God is more diſhonour-* ‘ *ed, and the Devil better ſerv'd on the Sunday* (i. e. Lords-‘ day) *than upon all the days in the week beſide.—— The Beaſts* ‘ *which are commanded to reſt on the Sunday* (i. e. Lords-day) ‘ *honour God better than this kind of people; for they offend not* ‘ *God, they break not their holy days.*

Expl. 61, More particularly, this command forbiddeth, (1.) All *unpreparedneſs* for the Sanctification of the Sabbath. (2.) All *forgetfulneſs* of the day or duties of it, and both theſe in that one word [*Remember,*] (3.) All *negligent* omiſſion or performance of any Sabbath-exerciſe, as Prayer, hearing the Word, Meditation, &c. (4.) All direct *prophaning* of the Sabbath by doing nothing, or by bodily ſloth: for on this day we are in an eſpecial manner to glorifie God with our bodies and ſpirits which are Gods. (5.) All manner of words, thoughts, affections, cares, deſigns, and actions which do *directly* tend to it: (1.) *Worldly profit* and gain, as journeys, fairs, markets, and all manner of buying and ſelling, except of that of which there is *a real and preſent neceſſity* towards the ſuſtenance of mans life. (2.) To *ſenſual pleaſure*, as all manner of gaming, bowl-

ing, idle talking and walking, and all ſuch kind of viſits as have more of Complement than of real neceſſity in them, more of recreation in them to the body or carnal mind, than of Religion towards God, or of charity towards our neigbour. (6.) All manner of *ſervile* works, not only in reference to Superiours and Governours, but alſo in reference to thoſe that are under their care and charge, for that all excuſes for worldly or ſinful employment may be taken away from all perſons: 'Tis ſaid neither *thou*, nor *thou*, &c.

What are the Reaſons annexed to the fourth Commandment?

A. 62. The Reaſons annexed to the fourth Commandment are, Gods allowing us ſix days of the week for our own employments *d*, his challenging ſpecial propriety in the ſeventh *e*, his own example *f*, and his bleſſing the Sabbath-day *g*.

d Exod. 31. 15, *Six days may work be done, but in the ſeventh is the Sabbath of reſt.* 16. *Wherefore the children of Iſrael ſhall keep the Sabbath.* *e* Lev. 23. 3, *Ye ſhall do no work therein, it is the Sabbath of the Lord in all your dwellings.* *f* Exod. 31. 17, *It is a ſign between me and the children of Iſrael for ever; for in ſix days the Lord made heaven and earth, and on the ſeventh day he reſted and was refreſhed.* *g* Gen. 2. 3, *And God bleſſed the ſeventh day, and ſanctified it.*

To. 2. Hom. VIII. ‘*Like as it appeareth by this Commandment, that no man in the ſix days ought to be ſlothful or idle, but diligently to labour in that ſtate wherein God hath ſet him.——So God doth not only command the obſervation of this holy day, but alſo by his own example doth ſtir and provoke us to the keeping of it. Wherefore, O ye people of God! lay your hands upon your hearts, repent and amend this grievous and dangerous wickedneſs, ſtand in awe of the Commandments of God, and gladly follow the example of God himſelf, be not diſobedient to the godly order of Chriſts Church, uſed and kept*

‘*from*

'from the Apoſtles time to this day. Fear the diſpleaſure and juſt 'plagues of Almighty God, if ye be negligent, and forbear not 'labouring and travelling on the Sabbath-day or Sunday (i. e. 'Lords-day), and do not reſort together, to celebrate and mag-'nifie Gods bleſſed Name, in quiet, holineſs, and godly reve-'rence.

Expl. 62. The reaſons are here ranked under three heads, (1.) The *equity* of the thing commanded, God allowing us *ſix days* for our honeſt and ordinary employments, we may well give him *one* in ſeven, and be content to ſpend that chearfully in his ſervice, (*Six days ſhalt thou labour, &c.*) (2.) From *Gods Propriety* in this day, this is the day which the Lord hath made, or inſtituted and appointed, *Pſalm* 118. 23. And may he not do what he will with his own, may he not enjoyn it to be ſpent in his ſervice if he pleaſe. (3.) From Gods *example* in reſting the ſeventh day; not that we are therefore to reſt on the ſeventh day in *order*, becauſe God did ſo after he had created the World and all things therein: but that we are to ſpend (according to the tenour of that Command,) a ſeventh day which is now our Dominical, or Sunday, in an holy reſt unto the Lord. (4.) From Gods *end* in bleſſing, and ſanctifying this day, or in ſetting it a-part to holy uſes, namely that we ſhould uſe it, and thereby receive the bleſſing of the Sabbath from the Lord of the Sabbath.

Which is the fifth Commaudment?

A. 63. The fifth Commandment is, *Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*

Expl. 63. This Command which is here called the fifth, is by the Apoſtle called the firſt Commandment with promiſe, *Epheſ. 6. 1, 2,* (*i. e.*) to which this promiſe

miſe of long life is expreſly made, it being alſo the *firſt* command of the ſecond Table.

A. 64. The fifth Commandment requireth the preſerving the honour, and performing the duties belonging to every one in their ſeveral places and relations, as Superiors *h*, Inferiors *i*, or Equals *k*.

What is required in the fifth Commandment?

h Epheſ. 5. 21, *Submitting your ſelves one to another in the fear of God.* 22, *Wives ſubmit your ſelves unto your own Huſbands, as unto the Lord.* Epheſ. 6. 1, *Children, obey your Parents in the Lord:* 5. *Servants, be obedint to them that are your Maſters according to the fleſh.* Rom. 13. 1, *Let every ſoul be ſubject to the higher powers.* 1 Epheſ. 6. 9, *And ye Maſters do the ſame things unto them, knowing that your Maſter alſo is in Heaven.* *k* Rom. 12. 10, *Be kindly affectioned one to another with brotherly love, in honour preferring one another.*

To. 1. Hom. V. p. 3. '*Obey all your Superiours and Go-*
'*vernours, ſerve your Maſters faithfully and diligently, as well*
'*in their abſence as in their preſence, not for dread of puniſh-*
'*ment only, but for conſcience ſake, knowing that you are bound*
'*ſo to do by Gods Commandments.* Hom. X. p. 2. *Every de-*
'*gree of people in their Vocation, Calling, Office, hath appoint-*
'*ed them their duty and order: ſome are in high degree, ſome in*
'*low; ſome Kings and Princes, ſome Inferiors and Subjects,* Mi-
'niſters *and* People, *Maſters and Servants, Fathers and Chil-*
'*dren, Husbands and Wives,* &c.

Expl. 64. Here is requir'd, (1.) ſomething in *general* of *all*, that they give to all that honour which is due unto them in their different places and relations, whether they be Superiours in age, parts, gifts, or authority, who are there ſo called by that obliging name of *parents*, that men may yield what is due unto ſuch with all child-like and filial reſpect, and becauſe in the be-

beginning Parents were Magiſtrates, or Superiours in power: or whether they be equal to us, or our Inferiors in age, power, &c. for in both theſe capacities there is due to them love, gratitude, and ſuch offices of Chriſtianity, civility, or friendſhip which are ſuitable and proper to them. (2.) Something in *ſpecial* is required from Children to be given to their natural Parents: and 'tis all expreſſed in this one word (*honour*). And 'tis obſervable that the Command is laid on all Children of both Sexes, and of what age, or rank ſoever, though they be Children of Princes and Nobles: and the honour due unto natural father and mother, or to thoſe who are in their ſtead, as father and mother-in-law, Grand-father or Grand-mother, Uncle or Aunt, Guardian, Tutor, &c. It is (1.) the honour of *reſpect* or love, both in heart, words and behaviour; for this law on Children is a law of love, and as it requires that they love one another, ſo alſo that they love their Parents. (2.) The honour of *Reverence*, (*i. e.*) Children muſt fear as well as love their Parents, they muſt ſtand in awe of them as being under their authority, and that thereby they may be kept from offending their Parents. (3.) The honour of *Obedience* which proceeds from both the other: 'tis love or fear that makes Children obey. Now in order to this Obedience the rod of correction is a Scepter ſo needful in Parents hands, that *Solomon* reckons that Parent to hate his Child that doth not uſe it, *Prov.* 13.24. (4.) The honour of help or *recompence*, (*i. e.*) As Parents need help, and the Child is able or hath opportunity to do it, he or ſhe muſt thankfully requite thereby their labour of love.

A. 65. The fifth Commandment forbiddeth the neglecting, or doing any thing againſt the honour and duty which belongeth to every one in their ſeveral places and relations *l*.

what is forbidden in the fifth Commandment?

l Rom. 13. 7, *Render therefore to all their dues, tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.* 8. *Owe no man any thing, but to love one another.*

To. 1. Hom. V. p. 3. 'Diſobey not your Fathers and Mothers, but honour them, help them, pleaſe them to your power. 'Hom. X. St. Paul threatneth no leſs pain than everlaſting 'damnation to all diſobedient perſons, to all reſiſters.—— 'p. 2. Yet let us believe undoubtedly (good Chriſtian people) 'that we may not obey Kings, Magiſtrates, or any other (though 'they be our own Fathers,) if they would command us to do 'any thing contrary to Gods Commandment. p. 3. And here let 'us take heed, that we underſtand not theſe, or ſuch like other 'places (which ſo ſtraitly command obedience to Superiours, 'and ſo ſtraitly puniſhed rebellion and diſobedience to the ſame) 'to be meant in any condition of the pretended and coloured power 'of the Biſhop of Rome. For truly the Scripture of God allow'eth no ſuch uſurped power, full of enormities, abuſions, and 'blaſphemies.—— He ought therefore rather to be called Antichriſt, 'and the Succeſſor of the Scribes and Phariſees, than Chriſt's 'Vicar, or St. Peters Succeſſor.

Expl. 65, But more particularly in reference to natural Parents (or thoſe who ſtand in their room) theſe miſcarriages are forbidden to Children, (1.) All manner of *contempt* of the perſons of Parents, eſpecially when by reaſon of old age, ſickneſs, or natural infirmities, they are not able to manage their Parental authority either as they ought, or have done, or when by the Providence of God their repute or eſtate is low in the

the World. (2.) All *ſlighting* of their *good inſtructions*, example, counſel, directions, reproof and correction. As God would not have his own chaſtening and inſtruction deſpiſed, ſo neither that of Parents, and therefore he calls that child a fool, (by the mouth of *Solomon*) a ſcorner, and bruitiſh, who is guilty hereof. (3.) All ſlighting of Parents *commands*, and of their pleaſure whether in reference to duty to be performed by them, whether in matters civil or religious: or in reference to the diſpoſal of themſelves in Marriage, or in any calling, place, and employment. (4.) All ſlighting of the *tenderneſs* and watchfulneſs of Parents, by doing that on purpoſe which doth either diſturb their paſſions, or diſquiet their minds. (5.) All mocking, deriding, or imitating their weakneſſes and misbehaviour, or any way diſgracing them, as *Abſalom* did his fathers government, and as *Cham* did in diſcovering his Fathers nakedneſs. Much more (6.) here are forbidden all *curſing* of them, and bitter railing at them. (7.) All ſuch carriage in Children as does not redound by way of reflection, as well as what does not tend directly to the Parents honour.

What is the Reaſon annexed to the fifth Commandment?

A. 66. The Reaſon annexed to the fifth Commandment is, a promiſe of long life and proſperity (as far as it ſhall ſerve for Gods glory, and their own good) to all ſuch as keep this Commandment *m*.

m Epheſ. 6. 2, *Honour thy Father and thy Mother (which is the firſt Commandment with promiſe).* 3. *That it might be well with thee, and that thou mayeſt live long on the earth.*

To. 1. Hom. X. p. 3. '*By obedience to our Superiours ſhall* '*we pleaſe God, and have the exceeding benefit, peace of con-*

'*ſcience*

'science, rest and quietness here in this world, and after this life 'enjoy a better life. To. 2. Hom. XXI. p. 3. *Good and obe- 'dient Subjects are in Gods favour, and be partakers of peace, 'quietness, and security, with other God's manifold blessings in 'this world, and by his mercies through our Saviour Christ, of 'life everlasting also in the world to come.*

Expl. 66. In the general, we have one great reason from the promise of prosperity and long life, particularly annexed to this Command; in which promise there are two things, (1.) The *peculiarity* of the blessing promised to the obedience of this Command; for obedient children may be sure of the blessing promised, when it may be a blessing. (2.) The *greatness* of the blessing, for of all temporal blessings 'tis the greatest, *sc.* life; and then here is that which is so sweet to nature in this life, 'tis long life and prosperous withal; otherwise it would not be a blessing. Yet more particularly, obedience to Parents is indispensable, because (1.) God *requires it* in the next place to that which he claimeth for himself; and has therefore plac'd this Law next to the Commands of the first Table. (2.) The *Law of Nature* doth in a peculiar manner require this in all Nations, even the most blind and barbarous; yea instinct of Nature in the brute creatures doth teach them some kind of respect to their Sires and Damms.

A. 67. The sixth Commandment is, *Thou shalt not kill.* *what is the sixth Commandment?*

Expl. 67. The *fifth Command* did concern special duties to special persons, *sc.* the obedience of Children towards their Parents: but this *Command* doth reach all persons in general; and the end of it is not only to preserve mans life, but humanity it self, and therefore this [*Thou*] in the prohibition doth forbid murder to all persons. *A.* 68.

A. 68. The ſixth Commandment requireth all lawful endeavours to preſerve our own life *n*, and the life of others *o*.

What is required in the ſixth Commandment?

n Epheſ. 5. 28, *So ought men to love their wives, even as their own bodies.* 29. *For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it.* *o* Pſalm 82 3, *Defend the poor and fatherleſs.* 4. *Deliver the poor and needy.* Job 9. 13, *The bleſſing of him that was ready to periſh, came upon me.*

Hom. V. p. 3. *'Caſt in your minds, how you may do 'good unto all men, unto your power, and hurt no man.——— 'Oppreſs not, beat not, neither hate any man; but help and ſuc-'cour every man as you may; yea, even your enemies that hate 'you, that ſpeak evil of you, and that do hurt you.* Hom. VI. *'Cheriſh good and harmleſs men,——— and encourage with re-'wards to do well.*

Expl. 68. Now in order to this end, theſe things may be very helpful, (1.) *Humanity* or a general reſpect of kindneſs towards all, whether in offices of love or of pity. (2.) A *ſlowneſs* to anger, after the example of God, whom we ſo much provoke; and this is called lenity, or meekneſs of ſpirit, for which *Moſes* was ſo eminent. (3.) A *ſtudy* to be quiet, both outwardly from all brawling and contention; and inwardly from all revengeful thoughts, purpoſes, paſſions; as alſo a diligent care in outward demeanour, to avoid all occaſions, temptations, and practices which do tend to ſtir up wrath. (4.) *Placableneſs*, or an eaſineſs to be reconciled, and to forget and to forgive injuries and affronts. (5.) A *readineſs* to uſe all lawful and proper means to defend our own or neighbours life, as we are called to it by the Law of Nature, Humanity, and Religion, as we are in a capacity to do it. (6.) Such a *chearfulneſs* of ſpirit as tends to the health of the body.

body. (7.) Christian *temperance* and moderation in the use of the Creatures, in bodily labour, and lawful recreations. (8.) A *conscientious care* to use such Physick (as is prescribed by those who are skilful therein) which is either for the preservation or recovery of health. (9.) *Care* to save our own and others souls.

What is forbidden in this sixth Commandment?

A. 69. The sixth Commandment forbiddeth the taking away of our own life *p*, or the life of our neighbour unjustly *q*, and whatsoever tendeth thereunto *r*.

p Acts 16. 28, *Paul cried with a loud voice, saying, Do thy self no harm.* *q* Gen. 9. 6, *Whoso sheddeth mans blood, by man shall his blood be shed.* *r* Prov. 24. 11, *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain.* 12. *If thou sayest, Behold we know it not, doth not he that pondereth the heart, consider it?*

To. 2. Hom. XXI. p. 3. '*Robberies and murthers of all sins* '*are most loathed of most men, being against the second Table of* '*Gods Law.* To. 1. Hom. VI. *Delay not rebukes and punish-* '*ment of those that offend, but give them in due time, lest they* '*fall headlong.*

Expl. 69. Here (1.) *Negatively.* This Command forbids not (1.) All kind of *war*, for some is lawful. (2.) Not the *execution* of publick justice in capital punishments upon capital offenders. (3.) Not *self-defence*, against violence in some cases. (4.) Nor *moderate anger*, where there is just cause, as *ex. gr.* in the case of reproof, and upon the like warrantable occasions. But (2.) *Positively*, Here is forbidden, (1.) *Self-murther*, both *direct*, as a mans hanging, drowning, stabbing, &c.--himself; *indirect*, as surfeiting, drunkenness, and the neglect of any lawful means for the preserva-

tion

tion or repair of health; as of meat, drink, phyſick, &c. (2.) Murther of our *neighbour*, (1.) Directly, when wittingly and out of hatred (and without a juſt call) a man doth either by himſelf, or by means of another, take away the life of his neighbour. (2.) *Murtherous* thoughts, and hatred of him without a cauſe. (3.) All *inhumanity* and unmercifulneſs, or want of compaſſion. (4.) All *neglect* of, or the withdrawing of our lawful defence. (5.) All *quarrelſom* broyls and brawlings. (6.) All *Duels*, becauſe in this caſe men wreſt the Sword of Juſtice out of the Magiſtrates hand, that they may carve out juſtice (or rather revenge) for themſelves. (7.) All *provoking* ſpeeches and behaviour.

A. 70. The ſeventh Commandment is, *Thou ſhalt not commit adultery.* *What is the ſeventh Commandment?*

Hom. XI. '*By the which* (Adultery), *although it be properly underſtood of the unlawful commixtion or joyning together of a married man with any woman beſide his wife, or of a wife with any man beſide her Husband; yet thereby is ſignified alſo all unlawful uſe of thoſe parts which be ordained for generation.*

Expl. 70. As the former precept did concern the *life*, ſo this doth concern the *chaſtity* of our neighbour. And as natural and regular ſelf-love ſhould be the rule and ſtandard of our love to our neighbour, according to which we are to act in the preſervation of his life; ſo that love we ought to have to our ſelves, and that care we ought to have for the preſervation of our own chaſtity, we ought alſo to have for the preſervation of our neighbours chaſtity, otherwiſe we do not love our neighbour as our ſelves.

What is required in the seventh Commandment?

A. 71. The seventh Commandment requireth the preservation of our own *s*, and our neighbours chastity *t*, in heart *u*, speech *w*, and behaviour *x*.

s 1 Thess. 4. 4, *That every one of you should know how to possess his vessel in sanctification and honour.* *t* Ephes. 5. 11, *And have no fellowship with the unfruitful works of darkness, but reprove them rather.* 12, *For it is a shame even to speak of those things which are done of them in secret.* *u* 1 Tim. 2. 22, *Flee also youthful lusts, but follow righteousness, faith, charity.* *w* Col. 4. 6, *Let your speech be alway with grace, seasoned with salt..* *x* 1 Pet. 3. 2, *While they behold your chast conversation coupled with fear.*

To. 1. Hom. XI. ‘ *Christ doth not only establish the Law a-*
‘ *gainst Adultery, and make it of full force; but teacheth us an*
‘ *exact and full perfection of purity and cleanness of life, both*
‘ *to keep our bodies undefiled, and our hearts pure and free from*
‘ *all evil thoughts, carnal desires, and fleshly consents.*

Expl. 71. Here is, (1) something required in the general, and that is the utmost endeavours to preserve *chastity* amongst all persons, and that honourable state of marriage from all the lusts of uncleanness; for as well the bodies of others as our own, are, or should be, the consecrated Temples of the Holy Ghost, and therefore are not to be defiled by the sacrilegious and abominable lusts of filthiness. (2) In particular, for this chastity is required, (1) In *heart*, or soul, as it comprehends all the powers and faculties thereof, with all the inward actings of these; as, (1) That in the understanding the *thoughts* be pure, chast, and clean: and that whatever things are honest, in order to the preservation of chastity, we think on these things. (2) That the *will* doth make its choice accordingly. (3) That the *memory* be a faithful Register only of the rules, and laws,

laws, and examples of modeſty and chaſtity, and not to keep the Records of luſt, nor to be Maſter of the Rowls to the ſpirit of uncleanneſs. (4) That nothing be repreſented upon the ſtage of *fancy*, but what doth become godlineſs and honeſty. (5) That the *affections* do hug and embrace nothing that is defiled with the impurity of luſt. (*2dly*,] Here is required chaſtity in *ſpeech*, that mens diſcourſe and communication be ſuch as doth tend to promote and preſerve good manners, to credit the Goſpel, and to give good example to others (eſpecially the younger ſort of people) as the Holy Ghoſt (that ſpirit of purity) has left us an example of purity in ſpeech, when he ſpeaks only of that (which conſidered in it ſelf) has nothing of guilt, but only ſomething of that natural ſhame upon it which was bequeathed to us by our firſt Parents; *ex. gr.* he *knew her*, he *covered his feet*, &c. *Judg.* 3. 24. 1 *Sam.* 1, 19. (*3dly*,) In *behaviour*, that our geſtures, poſtures, garb, apparel, company, dyet, and whole demeanour be ſuch both before God and men, as becomes the purity of that Goſpel which does not only teach to deny worldly, but alſo to abſtain from all fleſhly luſts, to avoid the appearance of them, and to hate the very garment ſpotted with the fleſh.

A. 72. The ſeventh Commandment forbiddeth all unchaſt thoughts *y*, words *z*, and actions *a*.

What is forbidden in the ſeventh Commandment?

y Matth. 5. 28, *Whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.* *z* Epheſ. 5. 4, *Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient.* *a* Epheſ. 5. 3, *Fornication and all uncleanneſs, let it not be once named amongſt you.*

To. 1. Hom V. p. 2. ‘*Commit no manner of adultery, for-*
‘*nication, or other unchaſtneſs, in will, nor in deed, with any*
‘*other mans wife, widow, or maid.* Hom. XI. *Here is whore-*
‘*dom, fornication, and all other uncleanneſs forbidden to all*
‘*kinds of people, all degrees, and all ages, without exception.*

Expl. 72. (1) By *unchaſt thoughts*, we are to underſtand all impure and unchaſt motions of the Soul in any of its faculties, as alſo all the cheriſhing and indulging of theſe inwardly and ſecretly, as by conſent, allowance, keeping them in mind with delight, and acting them in the fancy. (2) In unchaſt *words* is here forbidden, all kind of Ribaldry, Bawdry, Balladry, Romances, and Love-ſongs, and all ſuch wanton diſcourſes as are either plainly *unchaſt*, or at leaſt *immodeſt*, and ſuch as do not become the tongues or pens of thoſe who profeſs godlineſs; or at the beſt are ſuch as have a direct tendency to the violation of modeſty, if not of chaſtity. (3) By *actions*, we are to underſtand not only all acts of uncleanneſs, as adultery, fornication, ſodomy, beſtiality, ſelf-polution, *&c.* but alſo all that which doth open a gap to any luſts of uncleanneſs, as polygamy, unlawful marriages, divorces, and diſpenſations; all ſtews and naughty houſes: all undue delays of marriage where there is not the gift of continence: all wanton dalliance, dancings, plays, and all ſuch painting of the face, or pampering of the body, which have a natural tendency to inflame, or provoke filthy luſt.

A. 73. The eighth Commandment is, *Thou ſhalt not ſteal.* *Which is the eighth Commandment?*

Expl. 73. This Command concerns the *goods*, as the next does the good name of our neighbour.

A. 74.

A. 74. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of our selves *b*, and others *c*.

What is required in the eighth Commandment?

b Rom. 12. 17, *Provide things honest in the sight of all men.* Prov. 15. 23, *Be thou diligent to know the state of thy flocks, and look well to thy herds.* *c* Lev. 25. 35, *If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him.* Phil. 2. 4, *Look not every man on his own things, but every man also on the things of others.*

Hom. V. ‘*Bestow your own goods charitably, which you* ‘*get duly, as need and case requireth.* Hom. VI. *Bear good* ‘*will and heart unto every man, to use our selves well unto* ‘*them, as well in words and countenances, as in all outward* ‘*acts and deeds.*

Expl. 74. As in all the Commands which concern our neighbour, the grand principle is to *love* him; so in all (but especially here) the rule of our duty must be that golden *rule* of righteousness, *do as you would be done by.* Now next to the promoting of our own estate or welfare in the World, we must endeavour our neighbours *welfare*, we must not only love him as our selves, but we must in the *general* be careful to promote or preserve his estate as our own by all honest and lawful means; more particularly here is required, (1.) *Personal cares* about a mans own estate or goods, for *charity* begins at home. (2.) *Truth* and faithfulness about what is committed to our charge by others. (3.) *Commutative justice* between man and man, in bargaining, contracting, buying and selling, and in rendring to every one his due, and in due time; as also in borrowing, bartering, chaffering aud changing. (4.) *Restitution* of what we wrongfully detain of anothers goods, either to the person from whom they are detain'd, or to his

heirs and executors if we be able, or elſe to acknowledg our fault to them, and to beg their pardon. (5.) *Lending* freely, and not looking for any thing again, eſpecially where intereſt is, to the impoveriſhing of our neighbour. (6.) *Charity* to the relief of the poor. (7.) *Hoſpitality* to ſtrangers. (8.) *Diligence* and faithfulneſs in an honeſt calling, not only that a man may provide for himſelf or his friends or family, but that he may have to give to him that needeth. (9.) That all this be done with *ſingleneſs* of heart *as to the Lord Chriſt*, and with love to others as to our ſelves.

What is forbidden in the eighth Commandment?

A. 75. The eighth Commandment forbiddeth whatſoever doth, or may unjuſtly hinder our own *d*, or our neighbours wealth, and outward eſtate *e*.

d 1 Tim. 5. 8, *If any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an Infidel.* Prov. 28. 19, *He that followeth after vain perſons, ſhall have poverty enough.* *e* Prov. 21. 6, *The getting of Treaſures by a lying tongue, is a vanity toſſed to and fro of them that ſeek death.* Job 20. 19, *Becauſe he hath oppreſſed, and hath forſaken the poor; becauſe he hath violently taken away a houſe which he builded not.* 29. *Surely he ſhall not feel quietneſs in his belly.*

To. 2. Hom. XXI. ‘*Theſts and robberies are moſt pernicious to Society.* Hom. XVII. p. 2, *So many as encreaſe themſelves by uſury, by extortion, by perjury, by ſtealth, by deceits and craft, they have their goods of the Devils gift.*

Expl. 75. This Command in the *general* doth forbid all that doth hinder the *end* of this Command, which is the *preſervation of Livelihood* in order to the ſuſtentation of life, whether our own or others; and conſequently all that which does hinder the performance of the fore-

foremention'd duties, doth directly tend to the neglect of them. Particularly it doth forbid, (1.) *inwardly*; and that (1.) all *covetous* desires of what is not our own, heart-deceit, cheating contrivance, though never executed, (2.) All *overvaluing* worldly things. (3.) *Envy* at the prosperity of another, because he is richer than we. (4.) All *over-eager* pursuit of wordly things, confidence in them, distracting cares about them, and inordinate grief for the loss of them. (5.) All *discontentedness* with our present lot and condition. (2.) *Outwardly*; (1.) all kind of *robbery* and *stealth*, whether by force or fraud; and hither may be refer'd, (1.) That common practise amongst some of *men-stealing*, as also the enticing away of Servants from their Masters. (2.) The *receiving* and buying of stoln goods: the receiver is worse and the buyer little better than a thief, when he knows or suspects them to be stoln. (3.) *False weights*, measures, lights, removing of land-marks, *&c.* (4.) All *monopolies* to raise the price. (5.) All kind of *cheating* by game, and here many times the sin is double, *sc.* the game it self and cheating by it, or any such like jugling by sleight of hand. (6.) All *cosenage* in words. (7.) All acts of *unfaithfulness* in contracts, bargains, or in matters of trust publick or private. (8.) *Sacriledg*, or the taking away of that which is devoted to pious uses, together with all unjust alienations. (9.) Needless *protracting* of Law-suits. (10.) All *engagements* as (by suretiship, *&c.*) are to a mans own prejudice. (11.) All *forestalling* of markets, and hoarding up against a dearth to the prejudice of the publick. (12.) All *injustice* in any kind, whether by griping, usury, oppression, or any other unlawful way.

A. 76. The ninth Commandment is, *Thou shalt not bear false witness against thy neighbour.*

which is the ninth Commandment?

Expl. 76. For the government of the *tongue* in reference to God we have the third *Commandment*, and for the *guidance* of it in reference to our *ſelves* and *others* we have this *Commandment*, for though our neighbour here be only mention'd, yet our ſelves muſt not be excluded, and therefore regular ſelf-care for our own good name is to be the rule of our care to preſerve his good name.

A. 77. The ninth Commandment requireth the maintaining and promoting of truth between man and man *f*, and of our own *g*, and our neigbours good name *h*, eſpecially in witneſs-bearing *i*.

what is required in the ninth Commandment?

f Zech. 8. 16, *Speak ye every man the truth to his neighbour.* *g* 1 Pet. 3. 16, *Having a good conſcience, that whereas they ſpeak evil of you, as of evil-doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt.* Acts 25. 10, *Then Paul ſaid, I ſtand at Ceſars judgment ſeat; to the Jews have I done no wrong.* *h* 3 John 12, *Demetrius hath a good report of all men, and of the truth it ſelf; yea, and we alſo bear record.* *i* Prov. 14. 5, *A faithful witneſs will not lye.* 25. *A true witneſs delivereth ſouls.*

To. 1. Hom. XII. p. 3. ‘ *If we be good and quiet Chriſtian men,* ‘ *let it appear in our tongues: If we have forſaken the Devil,* ‘ *let us uſe no more deviliſh tongues.*

Expl. 77. The ſcope and drift of this *Commandment* moſt directly and expreſly is the preſervation of *truth*, but in ſubordination to the preſervation of love to our neighbour, there being nothing that doth tend more to the violation of this affection, than the belying of him. The *general* duty therefore which this Commandment requires in reference to our neighbour is to *ſpeak the truth in love*, yet more *particularly* as this Command is broken,

ken, ſo it is to be kept both *inwardly* and *outwardly*; (1.) *Inwardly*, and then it doth require (1) *love*, both to the truth and to our neighbour; becauſe this two-fold love is a good means for the preſervation of our neighbours good name. (2.) An high and juſt value and eſteem of our neighbours credit and reputation. (3.) Charitable thoughts concerning him, till we have grounds to the contrary. (4.) Willingneſs to hear well, and unwillingneſs to hear ill of him. (5.) A hearty rejoycing at good, and ſorrowing for evil reports of him. (2*dly*,) *Outwardly*, is required, (1) Silence concerning our neighbour, or the not revealing of ſecrets, when either his *good name*, or a mans own *good conſcience* is in danger to be prejudiced thereby; for to reveal a ſecret (where the concealing of it is not either much to the damage of others, or of the party who would have it kept a ſecret) would be a violation both of Chriſtian fidelity, and of humane ſociety, and of the laws of friendſhip. (2.) Here is *outwardly* required our *juſt defence* of our neighbour, by ſpeaking well of him, (1) ſo far as the truth of the matter will bear it. (2) As we have a fit opportunity. And (3) a due *call* to ſpeak on his behalf, but eſpecially in *witneſs-bearing* before a Magiſtrate; for in ſuch a caſe a man is to ſay the whole truth, or all that is material (even in circumſtances themſelves) for the juſt vindication of his neighbours good name; and nothing but the truth, not that which is partly true and partly falſe. (2.) To *do* (as well as *ſpeak*) what we can according to our place and capacity, and to uſe our utmoſt intereſt for his defence, though there might be ſomething of pains, charge, or hazard in ſuch Chriſtian and neighbourly endeavours. (3.) That a man do *diſcourage* and *rebuke tale-bearers*, flatterers, ſlanderers, and falſe accuſers, eſpecially when we obſerve what they ſay is from malice, prejudice, and bit-

bitterneſs, and hath very little of probability in the matter.

A. 78. The ninth Commandment forbiddeth whatſoever is prejudicial to truth *k*, or injurious to our own *l*, or our neighbours good name *m*.

What is forbidden in the ninth Commandment?

k Rom. 3. 13, *with their tongues they have uſed deceit.* *l* Job 27. 5, *God forbid that I ſhould juſtifie you; till I die, I will not remove my integrity from me.* *m* Pſalm 15. 3, *He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour.*

To. 1. Hom. XII. p. 3. 'He that hath been a malicious 'ſlanderer, now let him be a loving comforter.——He that hath 'abuſed his tongue in evil ſpeaking, now let him uſe it in ſpeak-'ing well. All bitterneſs, anger, railing, and blaſphemy, let it 'be avoided from you.

Expl. 78. More particularly, here is forbidden ſomething (1*ſt*,) *Inwardly*, as (1) All *uncharitable* and cenſorious thoughts concerning our neighbour; for we are to love our neighbour, and charity thinketh no evil. (2.) All *ſupercilious* and diſdainful thoughts, as of the meanneſs of his perſon, the weakneſs of his parts, gifts *&c.* (3.) All ungrounded *ſuſpitions* and over-credulouſneſs, or a readineſs to open the ear to any body that ſhall but open his mouth againſt him. (4.) All ſuch *inordinate paſſions*, as (hatred, wrath, *&c.*) are ſuitable to ſuch a bad and unchriſtian temper of mind. (2*dly*,) *Outwardly*, here is forbidden, (1) *Falſe teſtimony* againſt him, whether *privately* unto ſome private perſon in our diſcourſe, or *publickly* before a Magiſtrate, when a man is to ſpeak or to ſwear in truth, judgment, and righteouſneſs. (2) The *ſuborning* or procuring of others to be falſe witneſſes againſt him. (3.) *plead-*

pleading for an evil cauſe, for this is to defend injuſtice, and to be the Devils advocate. (4) Uncharitable Cenſures. (5) Unjuſt verdicts and ſentences (6) Any kind of endeavours to ſuppreſs or hinder the *courſe of juſtice* and truth by undue ſilence. (7) Speaking the truth *unſeaſonably*, eſpecially when it tends to detraction, reproach, and ſlander; for to report the ſins of others without juſt cauſe, is really a reproach, as from the reporter, though the matter be true; if it be done without malice. and in order to his reformation, ſuch report is not ſinful, becauſe here only a leſs good is neglected for procuring a greater. Yet is it no defamation to ſpeak of another mans failings, when they are the common talk of publick fame, or markt out by the ſentence of the Judg, or the notoriety of the fact. (8) *Forgeries*, whether of writing or tales. (9) Harſh *miſconſtructions* and interpretations of other mens words, intentions, or actions. (10) *Flattering*, and undervaluing of others. (11) All malicious *aggravations*, or unjuſt excuſes and extenuations of others faults. (12) All ſuch *whiſperings*, reviling, and raſh ſpeaking, whereby either truth, charity, or the good name of others is wronged. (13) All *raiſing* and *receiving* falſe reports, and the rejoycing in the diſgrace of another. (14) All *mental* reſervations, and *Jeſuitical* equivocations, or any other way whereby our own good name, or credit and conſcience, and the good name of others, as well as truth it ſelf and Religion, is wronged.

A. 79. The tenth Commandment is, *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neghbours wife, nor his man-ſervant, nor his maid ſervant, nor his oxe, nor his aſſe, nor any thing that is thy neighbours.* *which is the tenth Commandment?*

Expl.

Expl. 79. This Command doth concern the frame and temper of the inward-man, whether it be in reference to God, to our ſelves, or to others: and the main ſcope of it is to preſerve heart-purity, yea, to bring faln man (if it were poſſible on this ſide the heavenly Paradiſe) to that primitive rectitude and original righteouſneſs wherewith he was created, and which was not only the perfection, but the glory of mans nature.

A. 80. The tenth Commandment requireth full contentment with our own condition *n*, with a right and charitable frame of ſpirit towards our neighbour, and all that is his *o*. *what is required in the tenth Commandment?*

n Heb. 13. 5, *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have.* *o* Rom. 12. 15, *Rejoyce with them that do rejoyce, and weep with them that weep.* 1 Cor. 13. 4, *Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not it ſelf, is not puffed up.* 5. *Doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil.* 6. *Rejoyceth not in iniquity, but rejoyceth in the truth.*

To. 1. Hom. V. p. 3. '*Covet not wrongfully, but content* '*your ſelves with that which you get truly, and alſo beſtow* '*your own goods charitably, as need and caſe requireth.*

Expl. 80. This Command requires in the general, yet in a more direct and expreſs manner *internal* obedience to all the other *nine* Commands; or a univerſal regularity in mans nature, principles, inclinations, inward motions and affections towards God and man. *Object.* But will ſome ſay, This Command therefore ſeems to be needleſs, or ſupernumerary, becauſe every other Command doth require that holy and regular frame of heart which is ſuitable to it ſelf, and the duties which it

it requres from the outward man. *Anſw.* This Command is added not only as a univerſal declaration, but alſo as an *univerſal confirmation* of what God requires (as to the rectitude or due temper of ſoul) in all the other Commands together, and therefore 'twas neceſſary to be added to all the reſt; ſo that this Command is of a further reach than all the former, being it requires univerſal rectitude, or original righteouſneſs towards God and man. *Object.* But then this Law would require that which is impoſſible. *Anſw.* The Law muſt not ceaſe to be *perfect*, becauſe man is *impotent*. or not able to perform. Man has wilfully loſt his power; yet the Law muſt not therefore loſe its purity or perfection. Yet (2) This *frame* of ſoul is not impoſſible to mans *rational* nature, though to corrupted nature. (3) Though the *rigour* of the Law doth ſtill require perfection, yet the *grace of the Goſpel* doth accept of ſincerity in and through Chriſt. But more particularly, (1) This Command requires *diſtinction* of propriety, or that a man ſhould know what belongs to him as his own. (2) Contentedneſs of mind with a mans preſent condition and lot, till God is pleaſed in his good providence to make his way plain before us, for the alteration or bettering of our condition; now Gods way of providence is known by this, that it never contradicts his revealed will in his Word, and in that it never deſtroys the eternal principles of righteouſneſs and juſtice betwixt men. (3) It requires a *charitable frame, i.e.* that we be ſo far from envying him, or coveting what is his, that we rather wiſh and pray heartily, that both he and his may proſper, as well as we, or what belongs to us.

A. 81. The tenth Commandment forbiddeth all diſcontentment with our own eſtate *p*, envying or grieving at the good of our neighbour *q*, and all inordinate motions and affections to any thing that is his *r*.

What is forbidden in the tenth Commandment?

p 1 Cor. 10. 10, *Neither murmur ye as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.* *q* Gal. 5. 5, *Let us not be deſirous of vain-glory, provoking one another, envying one another.* *r* Col. 3. 5, *Mortifie therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is Idolatry.*

To. 2. Hom. XXI. p. 3. '*Coveting or deſiring of other* '*mens Wives, Houſes, Lands, Goods and Servants, willing to* '*leave unto no man any thing of his own.*

Expl. 81. This *Command* forbiddeth all manner of luſt or *concupiſcence*, whereby the nature or *heart* of men is polluted and defiled, ſo that original luſt or concupiſcence which *Paul* had not known to be ſin but by this Law, is plainly forbidden by this Law, *Thou ſhalt not covet, Rom.* 7. 7. Neither is only the fountain-luſt, or the depraved *inclination* of corrupt nature here forbidden, but alſo all the ſtreams that proceed from it; as the luſts of the fleſh, as luxury, or the luſt of the eye as gain, or the pride of life as glory, *ſcil.* vain-glory. Yet further, here is forbidden (1*ſt*,) *Diſcontentedneſs* of mind, when men repine and murmure at Gods providence, as if he did wrong thoſe complainers, when he gives either more or better of this worlds goods to others than he does to them: which wicked temper doth ariſe, (1) From mens *covetouſneſs*. (2) From *pride*, which would pull down other mens eſtates to a mans own level: but theſe *two* levelling prin-

principles being deſtructive to propriety as well as ſociety, are here forbidden. (3) From a double miſtake: As (1) Concerning the *nature* of theſe things, as if a mans happineſs did conſiſt in the abundance of theſe things. (2) Concerning *Gods government* of the World, as if he did not govern the World in wiſdom and righteouſneſs. Queſt. *But may not a man lawfully deſire more of this Worlds goods than he has already?* Anſw. Yes; Provided (1) his deſire of what he wants be *without murmuring* and repining. (2) With cheerful *ſubmiſſion* to the will of God. And (3) with *ſubordination* to Gods glory; neither is contentment of mind at all inconſiſtent with ſuch regular deſires. (2*dly*,) *Envying* at the proſperity of others is here forbidden: For (1) This is againſt charity, which requires we ſhould *love* our Neighbours as our ſelves, and which ſhould rather rejoyce than grieve at the good of others. (2) And that golden Rule of Righteouſneſs, *Do as you would be done unto.* (3) Againſt the *example* of God himſelf, who rejoyceth in the proſperity of his ſervants. (3*dly*,) Here is *forbidden* all *inordinate* motions and affections towards worldly objects: as love, delight, zeal, &c. in or for the enjoyment; and impatience, vexation, immoderate grief for loſs or diſappointments.

Is any man able perfectly to keep the Commandments of God?

A. 82. No meer man ſince the Fall, is able in this life perfectly to keep the Commandments of God *ſ*, but daily doth break them in thought *t*, word *u*, and deed *w*.

ſ Eccleſ. 7. 20, *For there is not a juſt man upon earth, that doth good, and ſinneth not.* *t* Gen. 8. 21, *The imagination of mans heart is evil from his youth.* *u* James 3. 8, *The tongue can no man tame, it is an unruly evil, full of deadly poiſon.* *w* James 3. 2, *In many things we offend all.*

Artic.

Artic. XIII. ‘*works done before the grace of Christ, and the* ‘*inspiration of his Spirit, are not pleasant to God, forasmuch as* ‘*they spring not of faith in Jesus Christ; neither do they make* ‘*men meet to receive grace, or (as the School-Authors say)* ‘*deserve grace of congruity; yea, rather for that they are not* ‘*done as God hath willed and commanded them to be done, we* ‘*doubt not but they have the nature of sin.* Hom. III. p. 2. ‘*We have neither faith, charity, hope, patience, chastity, nor* ‘*any thing else that good is, but of God, and therefore those* ‘*virtues be called the fruits of the Holy Ghost, and not the* ‘*fruits of man.——— Truly there be imperfections in our best* ‘*works.——— Let us therefore not be asham'd to confess plain-*‘*ly our state of imperfection; yea, let us not be ashamed to con-*‘*fess imperfection, even in all our best works.* To. 2. Hom. ‘XVII. *The holy company (of Saints in Heaven) confesseth* ‘*constantly, that all the goods and graces wherewith they were* ‘*endued in soul, came of the goodness of God only. It is meet* ‘*therefore to think, that all spiritual goodness cometh from* ‘*God only.*

Expl. 82. When 'tis said no meer man *since* the fall, *&c.* 'Tis clearly imply'd that *before* the fall man had power to keep the Law of God *perfectly*; but now since the fall he has not this power in this life; neither (1) in his *corrupt* estate before conversion, nor (2) in his *regenerate* after conversion. (1*st*,) Not in his *corrupt* estate, for though men unconverted either to Christianity (as the *Gentiles*) or to Christ (as all prophane Christians) may by the power of nature, and free-will, or by the help of common grace, be able to do some things contained in the Law, which in themselves considered are good for the matter, yet not in a right *manner*, because not from a right principle, true grace, and not to a right *end*, Gods Glory: nor by a *right rule*, the Law of God in the spiritual meaning of it. Nor (2*dly*,) in his *regenerate* state here in this life; for (1) his knowledg of his duty is but in part. And how can he do it perfectly when he does not know per-

perfectly. (2) His *grace* imperfect, *ex. gr.* faith, love, &c. becauſe mingled with more or leſs, of the oppoſite corruption.

A. 83. Some ſins in themſelves, and by reaſon of ſeveral aggravations, are more hainous in the ſight of God, than others *x*.

Are all the tranſgreſſions of the Law equally hainous?

x John 19. 11, *He that delivered me unto thee, hath the greater ſin.*

Hom. V. p. 3. '*Chriſt ſaith*, Wo be unto you, for you de'vour widows houſes under colour of long prayers, there'fore your damnation ſhall be greater.—— *You make them* 'children of Hell worſe than your ſelves be. Hom. VIII. p. 2. 'Children of unbelief of two ſorts, who deſpair, and preſume; and 'both theſe ſorts of men be in a damnable ſtate: as the one ſhould 'believe the promiſes, ſo the other the threatnings; not over-bold'ly preſume of Gods mercy, and live diſſolutely.

Expl. 83. If we conſider *ſin* only with reference to the Infiniteneſs of Gods majeſty, who is thereby provoked, in this reſpect all ſins are equally hainous, becauſe all againſt an Infinite Majeſty; but if we conſider them either in their own *nature* as tranſgreſſions, or in their ſeveral *circumſtances*, then ſome ſins are greater, or more hainous than others: for though every ſin be a tranſgreſſion of the Law of God, yet every Law of God doth not equally, and ſo *directly* and immediately concern the Glory of God and the ſalvation of man; neither is every Law ſo clearly promulgated, or made known: Beſides, there are ſome aggravations in the ſin it ſelf, as when it is not only in the heart, but in word and deed: ſo the greater the ſcandal, the greater the means to prevent it: the greater the perſon by whom, and againſt whom, the greater the ſin; as alſo it may receive its aggravations from many circumſtances, as time; when a man is drunk upon the Lords day; place,

as to cut a purſe in the Church, or at the Bar before the Judg; Company, as to be debauch'd in Civil, or prophane in Religious Company.

A. 84. Every ſin deſerveth Gods wrath and curſe, both in this life, and that which is to come *y*. *What doth every ſin deſerve?*

y Gal. 3. 10, *Curſed is every one that continueth not in all things that are written in the book of the Law, to do them.* Matth. 25. 41, *Then ſhall he ſay unto them on the left hand, Depart from me ye curſed, into everlaſting fire, prepared for the Devil and his Angels.*

Hom. XX. p. 1. ‘*we do daily and hourly by our wickedneſs* ‘*and ſtubborn diſobedience, horribly fall away from God, thereby* ‘*purchaſing unto our ſelves (if he ſhould deal with us according* ‘*to his juſtice) eternal damnation.*

Expl. 84. Every ſin being a breach of the Law, deſerves the *curſe* of the Law, or the penalty which is due to the Sinner upon every the leaſt ſin, and that penalty is death; not only temporal, but ſpiritual and eternal; or the wrath of God to be inflicted upon the Sinner both here and hereafter. *Obj.* But if every ſin deſerve hell, then this would ſeem to take away the difference in puniſhments? *Anſ.* No, for this doth not ly in the duration of the puniſhment, for that will be eternal to all who come into that ſtate where the worm never dies, and the fire never goeth out; but it will be in the degrees of the puniſhment; ſome be-like ſhall loſe more good, and endure more evil or torment than others.

CHAP.

CHAP. III.

Of things to be practis'd, *according to the Goſpel: Or the Ordinances of the Goſpel, particularly of the two* Sacraments, *in* 13 Articles, *with their Explanation. From* A. 85, *to* 98.

What doth God require of us, that we may eſcape the wrath and curſe due unto us for ſin?

A. 85. TO eſcape the wrath and curſe of God due to us for ſin, God requireth of us Faith in Jeſus Chriſt, repentance unto life z, with the diligent uſe of all outward means, whereby Chriſt communicateth to us the benefits of Redemption.

z Acts 20. 21, *Teſtifying both to the Jews, and alſo to the Greeks, repentance towards God, and faith towards our Lord Jeſus Chriſt.* a Prov. 2. 1, *My Son, if thou wilt receive my words, and hide my Commandment with thee.* 2. *So that thou incline thine ear unto wiſdom, and apply thine heart to underſtanding.* 3. *Yea, if thou cryeſt after knowledg, and lifteſt up thy voice for underſtanding.* 4. *If thou ſeekeſt for her as ſilver, and ſearcheſt for her as for hid treaſure.* 5. *Then ſhalt thou underſtand the fear of the Lord, and find the knowledg of God.*

Hom. XX. p. 1. —— 'we have here a perpetual Rule appoint-
'ed unto us, which ought to be kept at all times; and that there
'is no other way whereby the wrath of God may be pacified, and
'his anger aſſwaged, —— which no man is able to abide, but is
'mov'd by repentance to obtain mercy. —— And with a full
'purpoſe of amendment of life, fleeing to the mercy of God, taking
'ſure hold thereupon, through faith in his Son Jeſus Chriſt, there
'is an aſſured and infallible hope of pardon and remiſſion, ——
'and that we ſhall be received into the favour of our heavenly
'Father. To. 1. Hom. VIII. p. 2, *If we turn to him with an*
'*humble and a very penitent heart, he will receive us to his fa-*
'*vour and grace, for his name ſake, for his promiſe ſake, for his*
'*truth and mercies ſake, promiſed to all faithful Believers in*
'*Jeſus Chriſt his only natural Son.*

*Expl.*85. There were never any more than these *two ways* prescribed by God unto man, for his keeping or obtaining of that happiness which doth consist in the favour of God, (1) Perfect and *sinless obedience* to the whole will of his Creator, and this was prescribed in innocency, for his keeping in favour with God. (2) *Faith in Jesus Christ*; which was prescribed immediately after the Fall, for the recovery of the favour of God which he had lost; for we are to look upon God not only as the party offended by transgression, but also as the *supreme Lawgiver*, and great Governour of the World; and therefore God as the supreme Governour was bound (by vertue of the perfection of his own Government, and for the preservation of the honour of his Law and Justice) not to treat with man, in order to his being received into favour again, but only in and through a Mediator; and because infinite wisdom could not find out a fitter than he who was God-man, God was therefore pleased in the riches of his grace and mercy, to pitch upon this way of recovering lost man, *sc.* by *faith in Christ*, who is mediator between God and man: And although the *Law of works* did not accept of repentance upon the breach thereof, yet the *Law of faith* doth, or the Covenant of Grace doth as well require repentance towards God, as faith in our Lord Jesus Christ. But then this repentance must be qualified (as is expresst in the *A.*) *sc.* It must be repentance *unto life*, not a dead repentance, but such as brings forth suitable fruit, namely, that which is unto holiness, and the end everlasting life: And then, in the next place God requires a diligent use of all the *means of grace*, these being the Conduit-pipes whereby Christ, and Grace, and the Spirit, and all the spiritual benefits of our redemption are ordinarily communicated unto us; for though the want of these may not damn any (but other sins) where those that want them are not in the fault that they want them; as those that want the means of grace, and have only the light of nature, will not be condemned for

for what they want, but for not glorifying God according to what light they have, though it be but from the dim candle of Nature: ſo thoſe that they have theſe means and neglect them, will have the greater damnation; for, *This is the condemnation, that light is come into the world, and men loved darkneſs rather than light, John* 3. 14. From all which may be *infer'd,* (1) That the light of Nature, or the dim candle of *corrupt reaſon* is not ſufficient to guide a man to Heaven; for if it were, *faith* would have been ſuperfluous, and Goſpel-revelation concerning our redemption by Chriſt needleſs. (2) That in order to ſalvation, it is not enough for a man to believe the *truth* of the Goſpel; but he muſt alſo accept of the *terms* of the Goſpel, or Chriſt in the Goſpel, *ſc. faith* and *repentance, i. e.* He muſt accept of Chriſt in all his Offices, and accordingly yield ſubjection to him; and he muſt repent of all his ſins, ſo as to bring forth fruit meet for repentance; for a fruitleſs or a dead repentance will never carry a man to Heaven. (3) That Chriſt is communicative of his Grace, for therefore hath he appointed *means* of Grace for the conveying of Grace to his members: he is not a fountain ſealed, but a fountain open'd. (4) That it is the duty of Chriſtians to attend diligently upon the Ordinances of Chriſt: for not only the neceſſity of the end requires it, there being no other ordinary way for the obtaining of the end, but by theſe means: but alſo the obligatory power of Gods Command. (5) That thoſe therefore are enemies to their own ſalvation and redemption by Chriſt, that do wilfully neglect the uſe, or deny the neceſſity of Chriſts Ordinances. (6) That if Chriſtians be never the better for Chriſt, and by what he has done for Sinners, they may thank themſelves, for God has preſcribed means whereby they may reap benefit from the undertaking of Chriſt; if then they do miſs of life and ſalvation, 'tis becauſe they will not come to him that they may have life. (7) That Chriſtians had need to beg of God, that his *good Spirit* may move upon

the waters of the Sanctuary, that in and through Chriſt they may prove effectual for healing.

A. 86. Faith in Jeſus Chriſt is a ſaving-grace *b*, whereby we receive *c*, and reſt upon him alone for ſalvation *d*, as he is offered to us in the Goſpel *e*. *What is faith in Jeſus Chriſt?*

b Heb. 10. 39, *we are not of them who draw back unto perdition, but of them that believe, to the ſaving of the ſoul.* *c* John 1. 12, *As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.* *d* Phil. 3. 9, *And be found in him, not having mine own righteouſneſs, which is of the Law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.* *e* Iſa. 33. 22, *The Lord is our Judg, the Lord is our Law-giver, the Lord is our King, he will ſave us.*

Hom. IV. p. 1. 'Of Faith. *It conſiſteth not only in believing that the word of God is true.——— But it is alſo a true truſt and confidence of the mercy of God through our Lord Jeſus Chriſt,— hanging only upon him, and calling upon him, ready to obey and love him.——— It being the firſt coming unto God whereby we are juſtified.* P. 2, *By faith only, not that the ſaid juſtifying faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time or ſeaſon.— But to take away clearly all merit of our works,——and wholly to aſcribe the merit and deſerving of our juſtification unto Chriſt only, and his moſt precious blood-ſhedding. This faith the holy Scripture teacheth us; this is the ſtrong rock and foundation of Chriſtian Religion; this Doctrine all old and ancient Authors of Chriſts Church do approve. This Doctrine advanceth and ſetteth forth the true glory of Chriſt, and beateth down the vain-glory of man. This whoſoever denieth, is not to be accounted for a Chriſtian man, nor for a ſetter forth of Gods glory, but for an adverſary to Chriſt and his Goſpel, and a ſetter forth of vain-glory.— Not that this our own act, to believe in Chriſt which is within us doth juſtifie us; (For this were to count our ſelves to be juſtified by ſome act or vertue that is within our ſelves) But we muſt renounce the merit of faith, &c. and truſt only in Gods*

'*mercy,*

'*mercy, and that ſacrifice which our High-Prieſt and Saviour,* '*Chriſt Jeſus the Son of God, once offer'd.* To. 2. Hom. XI, '*unfeigned faith is the only mean and inſtrument of ſalvation* '*required on our parts.*

Expl. 86. In this deſcription of *faith* there are ſeveral things obſervable, as (1) concerning the *object* of it; and this is Jeſus Chriſt, not only as God, though therefore he is to believed becauſe Truth it ſelf; nor only as God-man, though the Word being made fleſh he is to be believed, becauſe he is the Revealer of his Fathers will concerning mans Salvation, but as being *God-man* he is conſtituted Mediator betwixt God and man, and by vertue of his *Mediatorſhip* doth execute the office of a *King*, of a *Prieſt*, and of a *Prophet*, in order to the Salvation of all thoſe who do believe in him, or do heartily receive and embrace him for their all-ſufficient Saviour upon the terms of the Goſpel; and thus conſidered he is propoſed as the obect of ſaving Faith; yet becauſe without ſhedding of blood there is no remiſſion, and becauſe we are ſaid to have *redemption through his blood*, therefore Chriſt *crucifi'd* is the moſt peculiar object of this faith. (2) Concerning the *act* of this faith 'tis to be noted, that doth not barely exert or put forth it ſelf in a firm *aſſent* only to the truth of the Goſpel, nor yet in a particular full perſwaſion that I ſhall be undoubtedly ſaved in and through Chriſt, for true ſaving faith may be without this full aſſurance: but 'tis exerciſed in a free *conſent* of the will that this Saviour ſhall be our Saviour upon thoſe terms he is offer'd; namely, chearful ſubmiſſion both to his Scepter and to his Croſs; and hereupon the *affections*, thoſe everlaſting gates of the Soul, as love, joy, delight, &c. are ſet open, that this King of Glory may enter in and find entertainment there.

A. 87. Repentance unto life is a ſaving grace *f*, whereby a Sinner out *What is repentance unto life?*

of the true ſenſe of his ſin *g*, and apprehenſion of the mercy of God in Chriſt *h*, doth with grief and hatred of his ſin turn from it unto God *i*, with full purpoſe of, and endeavours after new obedience *k*.

f Acts 11. 18, *Then hath God alſo to the Gentiles granted repentance unto life.* *g* Acts 2. 37, *When they heard this, they were pricked in their hearts, and ſaid unto Peter, and to the reſt of the Apoſtles, Men and Brethren, What ſhall we do?* *h* Joel 2. 13, *Rent your hearts, and not your garments, and turn unto the Lord your God, for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.* *i* Jer. 31. 18, *Turn thou me, and I ſhall be turned, for thou art the Lord my God.* 19. *Surely after I was turned, I repented; and after that I was inſtructed, I ſmote upon my thigh, I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth:* *k* Pſalm 119. 59, *I thought on my ways, and turned my feet unto thy Teſtimonies.*

Hom. XX. Of Repentance. ‘*which is a returning again of* ‘*the whole man unto God, from whom we be faln away by ſin.* —‘*we muſt return from thoſe things whereby we have been with-*‘*drawn, pluck'd, and led away from God.* —— *unto whom* ‘*alone we muſt return,* —— *not to the creatures, or the inventions* ‘*of men, or our own merits,* —— *by Jeſus Chriſt,* —— *who hath* ‘*made ſatisfaction to the Juſtice of God,* —— *with our whole* ‘*heart,* —— *forſaking all that is contrary to Gods will,* —— *out of* ‘*a ſincere love of godlineſs* —— *a purpoſe of our ſelves by Gods* ‘*grace to renounce our former wicked life; and a full converſion* ‘*to God in a new life to glorifie his name, &c. we muſt beware* ‘*and take heed, that we do in no wiſe think in our hearts, ima-*‘*gine or believe, that we are able to repent aright, or turn effe-*‘*ctually unto the Lord, by our own might and ſtrength, for this* ‘*muſt be verified in all men,* Without me ye can do nothing, ‘John 15. 5, *Again, of our ſelves we are not able as much as* ‘*to think a good thought,* 2 Cor. 3. 5.

Expl. 87. This repentance is called *repentance unto life*, becauſe the fruit thereof is unto holineſs, and the end everlaſting life: and concerning this repentance, ſeve-

ral

ral things are to be noted (1ſt.) concerning the *nature* of it, that (as well as faith) it is a *ſaving-grace*, becauſe it is a part of Sanctification, and not a common work of the Spirit which is reckon'd up amongſt thoſe things which do not accompany Salvation, as every part of Sanctification doth. (2*dly*,) Concerning the immediate *ſpring* of this repentance, and that is a true ſenſe of ſin, (*i. e.*) ſuch a ſenſe of ſin as doth break the heart for ſin, and that in a kindly manner with grief, or godly ſorrow, not with deſpair; this latter ſenſe of ſin may be found in a *Judas*, but only the former in a *Paul*; for whether it be in reference to the guilt of ſin, a true penitent does not deſpair of pardoning mercy; or whether it be in reference to the puniſhment of ſin, he hopes to be deliver'd from the wrath to come: and therefore this true ſenſe of ſin, and a lively apprehenſion of the mercy of God in Chriſt, are here joined together. (3*dly*,) We have here the *inward acts* of repentance: as (1) *grief* of heart for Sin, called therefore a being pricked at the heart, and a being contrite, and broken in ſpirit; which is when a mans heart is ready to bleed and melt, and tremble within him becauſe he has broken the holy Law of God, and has thereby fooliſhly expoſed himſelf to the curſe and penalty of the Law. (2) *Hatred* of Sin whereby a man doth diſrelliſh, and diſlike Sin, and can roul it as a ſweet morſel under his tongue no longer; when he does not only not love Sin, but he abhors it, the very thoughts of it are grievous and ungrateful to him; and therefore (3) he *turns* from it, not only does as one who turns away his *face* that cannot endure to behold it, but his *feet*, for he haſtens as far from it as he can, and that he may ſecure himſelf from the danger of it, he turns from it to God. (4) With *reſolution* not to return to his old beloved any more. (4*thly*,) We have here the *outward effects* of repentance (called its fruits) active, conſtant, univerſal endeavours to lead a new life.

A. 88. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer *l*, all which are made effectual to the Elect for salvation.

What are the outward and ordinary means, whereby Christ communicateth to us the benefits of Redemption?

l Acts 2. 41, *Then they that gladly received his word were baptized.* 42. *And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayer.*

Hom. 5. p. 3. '*Apply your selves chiefly, and above all* '*things, to read and hear Gods Word; mark diligently therein* '*what his will is you should do, and with all your endeavours* '*apply your selves to follow the same.*

Expl. 88 'Tis here supposed in the *A.* that there are *inward and extraordinary* means whereby Christ *can* and sometimes probably does communicate the benefits of Redemption, there being Salvation in no other name than that of Jesus: where persons are not made capable of this Salvation in an *ordinary* way, and in the use of means, there is no other way left but that which is extraordinary; and so we read of those that have been sanctified from the womb. But the *ordinary* means are the standing *Ordinances* of the Gospel, *&c.* the *Word, Sacraments* and *Prayer*; the Word to inform and reform us, Sacraments to confirm our faith, and Prayer to beg a divine and effectual blessing upon both: and all these three are included in that one great Ordinance of the Gospel, a *Gospel-ministry*, unto which Christ hath promised his presence unto the end of the World, because till then the mystical body of Christ will stand in need of being edified in its most holy faith: for if the Unction of the Spirit had taken away the use of preaching, why then did the *Apostles* use to preach?

A. 89.

A. 89. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting Sinners *m*, and of building them up in holiness and comfort *n*, through faith unto salvation *o*.

How is the word made effectual to salvation?

m Psalm 19. 7, *The Law of the Lord is perfect, converting the soul, the Testimony of the Lord is sure, making wise the simple.* *n* 1 Thess. 1. 6, *And ye become followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.* *o* Rom. 1. 16, *I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.*

Hom. 1. p. 2, 'If we lack a learned man to instruct and 'teach us, yet God himself from above will give light to our minds, 'and teach us those things which are necessary for us, and where-'in we are ignorant. ——— Mans humane and worldly wisdom, 'or science, is not needful to the understanding of Scripture; but 'the revelation of the Holy Ghost, who inspireth the true meaning 'into them, that with humility and diligence do search therefore. 'To. 2. Hom. XVII. p. 1, Let us in faith and charity call upon 'the Father of mercy, by the mediation of his well-beloved Son 'our Saviour, that we may be assisted with the presence of his 'holy Spirit, and profitably on our parts demean our selves in 'speaking and harkening to the salvation of our souls. Hom. XVI. 'p. 2, And he of his great mercy so work in all mens hearts, 'by the mighty power of the Holy Ghost, that the comfortable Go-'spel of his Son Christ may be truly preached, truly received, and 'truly followed in all places, to the beating down of sin, death, 'the Pope, the Devil, and all the Kingdom of Antichrist. Hom. XVII. 'p. 3. We should not be able to believe and know these great 'mysteries that be open'd to us by Christ, but by the Holy Ghost. 'St. Paul says, that no man can know what is of God, but by 'the Spirit of God; As for us (saith he) we have received, not 'the Spirit of the world, but the Spirit which is of God, for this 'purpose, that in that holy Spirit we might know the things that 'be given us by Christ.

Expl.

Expl. 89. In this *A.* there is (1) something *supposed*; (2) something *asserted*; Here is *supposed* (1) that sometime the *reading* of the Word doth prove effectual for the spiritual and eternal good of the Soul: and hence it is that Christ commands us to search and read the Scripture, and doth charge mens ignorance and errour about Soul-matters, upon their negligence herein. (2) That reading of Scripture at home doth not at all excuse people from *hearing* the Word in the solemn Assemblies where it is preached, for there is an *especially* here fixed on the word Preached as to the efficacy of it, either for conviction, conversion or comfort. (3) That the Word whether read or preached (except the Spirit go along with it) is but a *dead letter*; till the Angel [*i.e.*] the Spirit of God move upon this water of the Sanctuary, no healing is to be expected from it. And therefore (2*dly*,) 'tis here *asserted* (1) Concerning the Word read, (2) Concerning the Word preached, that the *Spirit* of God doth make it effectual, (1) for the *opening* of blind eyes, so as to discover to men the things that concern their peace and their duty. (2) For the *turning* of Sinners unto God from the errour and evil of their ways, from darkness unto light. (3) For the *building* of men up in their most holy faith, because hereby is laid the first stone, for faith cometh by hearing; hereby is laid the last, for 'tis by the Ministry of the Word that the Christian is made an habitation of God through the Spirit, or a Temple of the Holy Ghost. (4) For the *perfecting* of holiness in the fear of God. (5) For *comfort*, for this is that brook in the way of which the Christian traveller drinketh, and so is able to run the ways of Gods Commands and not be weary, to walk and not to faint.

How is the Word to be read and heard, that it may become effectual to salvation?

A. 90. That the Word may become effectual to salvation, we must attend thereunto with diligence *p*, preparation *q*, and prayer *r*, receive it with faith *s*, and love

love *t*, lay it up in our hearts *u*, and practiſe it in our lives *w*.

p Prov. 8. 34, *Bleſſed is the man that heareth me, watching daily at my gates, waiting daily at the poſts of my doors.* *q* 1 Pet. 2. 1, *Wherefore laying aſide all malice, and all guile, and hypocriſies, and envies, and evil ſpeakings.* 2. *As new-born babes deſire the ſincere milk of the word, that ye may grow thereby.* *r* Pſalm 118. 19, *Open thou mine eyes, that I may ſee wonderful things out of thy Law.* *ſ* Heb. 4. 2, *The word preached did not profit them, being not mixed with faith in them that heard it.* *t* 2 Theſſ. 2. 10, *They received not the love of the truth, that they might be ſaved.* *u* Pſalm 119. 11, *Thy Word have I hid in mine heart, that I might not ſin againſt thee.* *w* James 1. 25, *But whoſo looketh into the perfect Law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man ſhall be bleſſed in his deed.*

Hom. I. p. 1. 'The Scriptures *have power to turn through* 'Gods promiſe, *and they be effectual through Gods aſſiſtance;* 'and being received in a faithful heart, they have ever an hea-'venly ſpiritual working in them.——— *In reading Gods will* 'he profits moſt, *that is moſt turn'd into it, that is moſt inſpired* 'with the Holy Ghoſt, *moſt in heart and life chang'd into that* 'thing which he readeth,—— *Read it humbly with a meek and* 'lowly heart, *to the intent you may glorifie God, and not your* 'ſelf, with the knowledg of it; *and read it not without daily* 'praying to God, *that he would direct your reading to a good* 'effect.——*Let us hear, read, and know theſe holy rules, inſtruc-*'tions, *and ſtatutes of our Chriſtian Religion, and upon that we* 'have made profeſſion to God at our Baptiſm. *Let us fear and* 'reverence, *lay up (in the cheſt of our hearts) theſe neceſſary* 'and fruitful leſſons. *Let us night and day muſe, and have* 'meditation and contemplation in them.

*Expl.*90. This *A.* doth inform us of the right *manner* of uſing and managing the Word (whether read or preach'd) with profit, as (1*ſt*,) Our attendance upon the Word muſt be with *diligence*, now this doth imply (2) things, (1) The *intention* of the mind, that when a man is read-

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ing Scripture, or hearing a Sermon, he do seriously mind what he is about, do not suffer his mind and thoughts to be roving upon other things; and the reason of this intention of mind is, because he knows that the eye of God is intent upon him. (2) An *holy sollicitude*, or a mans being concerned in the issue of the duty, he being sensible that he is now engaged in the use of that means for eternal life that God has prescribed, he now reads every *Chapter*, and hears every *Sermon*, as if it were (as indeed it is) for his life; so in this diligent attendance there is something wherein the outward man is concerned, *&c.* a devout, reverent and serious composure of the ontward man to the work. (2*dly*,) *Preparation*, and this doth imply, (1) a mans *laying aside* all worldly *cares*, affairs and business, sports or recreations, which might any way hinder him in such holy and heavenly employment, that so he may attend upon it without distraction. (2) A mans laying aside all worldly *affections*, as love of the world, *&c.* or his putting away all superfluity of naughtiness. (3) A mans putting himself into the presence of God, or a *pressing* upon himself the sense of Gods authority, majesty and holiness, as well as of the truth and importance of his Word. (3*dly*,) *Prayer*, that Gods Word may do us good: and here we are to pray (1) for the *Minister*, that he may preach as becomes the word of God, and an Ambassadour of Christ. (2) For *our selves*, that we may receive it as the ingrafted word which is able to save our Souls: yet more particularly (1) That we may mingle it with *faith*, it being that which deserves the most firm or the highest degree of assent that we are able to give to any thing. (2) That we may receive it with *love*, (1) To *God* the author of it, and because 'tis his word. (2) To the *Preacher* as sent by God; (3) To the *word* it self, because for the matter 'tis that which doth so highly import our happiness. (4) We are to give *receeption* and entertainment not only in the porch of our ear, but in the best room of our hearts: yea it

it being a precious Treasure, better than gold and silver; it must be our care, (1) To *lay it up* as *treasure* in our hearts, to *hide* it there as *David* did. (2) As treasure to to be *improved, to lay it out*, now this cannot be done any other or better way than by a mans taking heed ro his ways, according to Gods word, for he that thus ordereth his conversation aright, shall see the salvation of God.

How do the Sacraments become effectual means of salvation?

A. 91. The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them *x*, but only by the blessing of Christ, and the working of his Spirit in them that by Faith receive them *y*.

x 1 Cor. 3. 7, *So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the encrease.*

y 1 Pet. 3. 21, *The like figure whereunto, even Baptism, doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.*

Artic. XXVI. '*The effect of Christs Ordinance is not taken away by the Ministers wickedness, neither the grace of Gods gifts diminish'd from such as by faith and rightly do receive the Sacraments ministred to them, which be effectual because of Christs institution and promise, although they be ministred by evil men. Nevertheless it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have know'edg of their offences; and finally, being found guilty, by just judgment be deposed.*

Expl. 91. Here we have it expressed, (1) *negatively*, how the Sacraments do not become effectual, *&c.* as (1) not from any *vertue in themselves*; for as the word is a dead letter of it self, so the Sacraments are dead signs: for can it be imagin'd in reason, that the soul which must live for ever, can be feasted, fed, and nourished to eternal life by a morsel of bread and a sup of wine, (perishing elements),

or

or that the ſpiritual defilement of the ſoul can be waſh'd off by a few drops of water ſprinkled upon the face? (2) Not from any *vertue in the Miniſter*, as neither (1) his *piety*, becauſe this can be no meritorious or procuring cauſe of a bleſſing in the Miniſter; (2) Nor his good *intention*, for then the bleſſing would not only depend upon the power, but alſo upon the will of man; but the efficacy of Sacraments depends (*2dly,*) *affirmatively*, (*1ſt,*) Upon *Chriſts bleſſing* grounded on his own inſtitution and appointment, for he will not be wanting to his own Ordinances, (*2dly,*) Upon the *working* of the Spirit, or his application of them to the ſoul in a ſpiritual manner, and thereby bringing to the mind of the receiver, (1) The Author of the Sacraments, *Chriſt*; (2) The *impulſive* cauſe, his *love*; (3) By *repreſenting* and *ſealing* the righteouſneſs of Chriſt to the ſoul; (4) by *objective excitation* of ſuitable affections, as love, gratitude. (*3dly,*) Their efficacy doth depend on the *receivers faith*, not as a meritorious cauſe, but as a neceſſary condition, without which Chriſt will not bleſs them.

A. 92. A Sacrament is an holy Ordinance, inſtituted of Chriſt, wherein by ſenſible ſigns, Chriſt and the benefits of the New Covenant are repreſented *z*, ſealed, and applied to Believers *a*. *What is a Sacrament?*

z Gen. 17. 10, *This is my Covenant which ye ſhall keep between me and you, and thy ſeed after thee, Every man-child among you ſhall be circumciſed.* *a* Rom. 4. 11, *And he received the ſign of Circumciſion, a ſeal of the righteouſneſs of Faith, which he had yet being uncircumciſed.*

Expl. 92. In the general, all ſound Divines do agree, that a Sacrament hath theſe two parts: (1) An *outward ſign*, ſuch as are the objects of ſenſe, and eſpecially of ſeeing: for though bread and wine be objected or preſented

ſented to the taſte, as well as to the eye; and water to the touch, yet the repreſentation or the reſemblance of Chriſts body broken and his blood ſhed, is in ſeeing the bread broken and the wine poured out; and the ſpiritual waſhing of the ſoul repreſented to the eye of faith, by that waſhing of the filth of the fleſh which is viſibly done before the eye of the body. (2) *Inviſible grace*; for the internal application of Chriſts benefits to the ſoul being of a ſpiritual nature, cannot be ſeen by the eye of the body: yet more particularly, in this *A*. we have the nature and quality of a Sacrament, 'tis a holy Ordinance, (1) It has *holineſs* to the Lord ſtamp'd upon it, and ſo is ſpiritual in its nature. (2) It is *inſtituted* by Chriſt the *holy one*; it is not his Holineſs at *Rome*, or rather *that man of ſin*, that can inſtitute a Sacrament, though he hath taken the boldneſs to add *five* Sacraments to thoſe *two* which Chriſt hath appointed. The holieſt man upon earth cannot appoint a Sacrament: it is priviledg enough in man to celebrate it when it is inſtituted by God. (3) It is a *means* for the promoting of ſanctification and holineſs, for it is an obligation upon a Chriſtian to holineſs; and though it be not a means to work converſion (ordinarily at leaſt), yet it doth excite, quicken, and confirm grace. (4) It is the *ſeal* of a holy Covenant, wherein (as by a Deed of free-gift) all the benefits of Chriſts Redemption are made over and applied to Believers, and wherein all the promiſes are Yea and Amen through Chriſt unto ſuch. (5) It is an Ordinance that in a moſt eminent manner is accompanied with the aſſiſtance, influence, and comforts of the *Holy Ghoſt*, becauſe at ſuch a time the Spirit in a moſt remarkable manner is concerned to execute his office, as the Spirit of Adoption witneſſing together with the ſpirits of believing Receivers, that they are the children of God. And doth not all this holineſs wherewith this

Sacraments is attended, require on the Communicants part a holy and ſolemn preparation.

A. 93. The Sacraments of the new Teſtament are Baptiſm *b*, and the Lords Supper *c*. *what are the Sacraments of the new Teſtament?*

b Mark 16. 16, *He that believeth, and is baptized, ſhall be ſaved.* *c* 1 Cor. 11. 23, *For I have received of the Lord, that which I alſo delivered unto you, that the Lord Jeſus in the ſame night in the which he was betrayed, took bread,* &c.

Artic. XXV. '*There are two Sacraments ordained of Chriſt* '*our Lord in the Goſpel,* i. e. *Baptiſm and the Supper of the* '*Lord.*——*Confirmation, Penance, Orders, Matrimony, and* '*extream unction, are not to be counted for Sacraments of the* '*Goſpel.* To. 2. Hom. IX. *Sacraments inſtituted by our Sa-* '*viour Chriſt to be received and continued of every true Chriſtian* '*in due time and order, for ſuch purpoſe as* He *willed them to* '*be received, as viſible ſigns expreſly commanded in the New* '*Teſtament, whereunto is annexed the promiſe of free forgiveneſs* '*of our ſins, and of our holineſs, and joyning in Chriſt, there be* '*but two: namely, Baptiſm and the Supper of the Lord.*

Expl. 93. There are but theſe two *neceſſary* to ſalvation: for who was fitter to judg of the neceſſity, or to appoint the number of Sacraments, than he alone who had the ſole power to appoint any Sacrament at all; now (1) In the New Teſtament we find only theſe two of Chriſts appointment: (2) Theſe two are *ſufficient* to the end to which they are appointed, *ſc.* to ſeal the Covenant of Grace. (3) Though there were more extraordinary, yet there were but two *ordinary Sacraments* under the Old Teſtament, *ſc.* Circumciſion and the Paſsover. (4) Only theſe two forementioned do correſpond to theſe two of the Old Teſtament; and ſo do not Penance, Matrimony, Orders, *&c.* (5) Only theſe

theſe two are directed as to the manner of *participation* in the New Teſtament. (*6*) Chriſts Miniſters have only theſe two, and no more in their *Commiſſion* to adminiſter and to celebrate as Sacraments, *ſc. Baptiſm* and the *Lords Supper.*

A. 94. Baptiſm is a Sacrament, wherein the waſhing with water in the Name of the Father, and of the Son, and of the Holy Ghoſt *d*, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace *e*, and our engagement to be the Lords *f*. *What is Baptiſm?*

d Matth. 28. 19, *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* *e* Rom. 6. 3, *Know ye not, that ſo many of us as were baptized unto Jeſus Chriſt, were baptized into his death.* *f* Rom. 6. 4, *Therefore we are buried with him by Baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo alſo we ſhould walk in newneſs of life.*

Artic. XXVII. '*It is a ſign of regeneration or new birth,* '*whereby (as by an inſtrument) they that receive Baptiſm* '*rightly, are grafted into the Church; the promiſes of forgive-* 'neſs of ſin, *of our adoption to be the Sons of God by the Holy* 'Ghoſt, *are viſibly ſigned and ſealed.*

Expl. 94. In this *A.* we have (1) the *general* notion of *Baptiſm*; It is a Sacrament (*i. e.*) a ſeal of the righteouſneſs of faith, and ſo is every other Sacrament which is a ſeal of the Covenant of Grace, whether under the legal or Evangelical Diſpenſation. (2) We have here the *deſcription* of Baptiſm, and therein the *difference* of Baptiſm from the Lord's Supper, (1) In the *outward* ſigns or elements in *that* water, in *this* Bread and

Wine, and God having been ſo particular and diſtinct in appointing theſe, we ſhould be as ſtrict and careful in the uſe of them: not *adding* to them the corrupt inventions of men, as the *Papiſts* do add to Water, Cream, Salt, Oyl and Spittle, *&c.* Nor *diminiſhing* from the other; As they do when they deprive the people of the Cup. (2) They *differ* in their *order*, for Baptiſm is the *firſt* Sacrament of the Goſpel, becauſe it is to be adminiſtred when a Chriſtian (or the Infant of one or both believing Parents) is ſolemnly to be admitted a member of Chriſt's viſible Church; but the Lord's Supper is to follow this. (3) In *frequency*, Baptiſm is to be adminiſtred but *once*, becauſe a man can be born but once ſpiritually (as well as naturally) and this Sacrament is a ſeal of this ſpiritual birth, when the inward Baptiſm of the Holy Ghoſt, is accompanied with the outward of Water, which by the way being both inward and outward, may be called the Doctrine of Baptiſms; but the Supper being to repreſent and exhibit Chriſt as ſpiritual nouriſhment to the ſoul, may and muſt be *often*, becauſe we often ſtand in need of it. (4) In the *form* of adminiſtration, Baptiſm being in the Name of *Father, Son,* and *Holy Ghoſt*; becauſe we are to be baptized into all the three perſons in the Godhead: but the Supper in theſe words, *Take, eat, this is my body*, &c. (5) In Baptiſm is ſealed to us and repreſented our *dying* unto ſin, and *living* unto righteouſneſs (eſpecially in thoſe of years that are baptized) but in the other Sacrament, *Chriſt dying* for our ſin is repreſented and confirmed to us. (6) Baptiſm doth *ſeal* us a *title* to all viſible Church-priviledges and ordinances of the Goſpel, and the Lord's Supper doth *ſuppoſe* this title both to theſe and all the benefits and advantages of the Covenant of Grace. (7) In Baptiſm we ſolemnly *engage* to be the *Lords*, and to be entirely his: and in the Supper we renew this *engagement*, and not only our renewal

newal of our Vow, but our Baptiſmal Vow ſhould be frequently and ſeriouſly conſidered, eſpecially in a time of Temptation and Apoſtacy.

To whom is Baptiſm to be adminiſtred?

A. 95. Baptiſm is not to be adminiſtred to any out of the viſible Church, till they profeſs their faith in Chriſt, and obedience to him *g*, but the Infants of ſuch as are members of the viſible Church are to be baptized *h*.

g Acts 2. 41, *Then they that gladly received his word, were baptized.* *h* Gen. 17. 7, *And I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee, in their generations for an everlaſting Covenant, to be a God unto thee, and to thy ſeed after thee.* 10. *This is my Covenant which ye ſhall keep between me and you, and thy ſeed after thee, Every man-child among you ſhall be circumciſed,* Acts 2. 38, *And Peter ſaid unto them, Repent and be baptized every one of you, in the name of Jeſus Chriſt, for remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.* 39. *For the promiſe is to you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.*

Engl. Artic. XXII. '*The Baptiſm of young Children, is in* '*any wiſe to be retained in the Church, as moſt agreeable with the* '*inſtitution of Chriſt.*

Expl. 95. 'Tis here obſervable that Baptiſm is *not* to be adminiſtred (1*ſt*,) To *Infidels* or Unbelievers (whilſt ſuch) as Jews, Turks and Pagans: for thoſe are not to be ſolemnly admitted into the viſible Church, who have no precedent right by virtue of the Covenant of Grace to ſuch admiſſion; but (2*dly*,) 'Tis to be adminiſtred to theſe *two ſorts* of perſons, (1) Thoſe who have not yet been baptized, and do make a *credible profeſſion* of their faith in Chriſt, and obedience to his Goſpel:

which was required of converted Gentiles in order to their Baptiſm, and will be of converted Jews when they are to be re-ingrafted into the true Olive; yet is this no plea for the practice of *Anabaptiſts*, who defer the Baptiſm of their Children till they can make a profeſſion of their faith, where one or both the Parents is a viſible member of the Church. For (2) *Infants* of viſible profeſſors are to be look'd upon as members of the Church viſible, and there are to enjoy this Church-priviledg; elſe ſuch Infants would be in a worſe condition now than formerly.

What is the Lords Supper?

A. 96. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Gods appointment, his death is ſhewed forth *i*, and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their ſpiritual nouriſhment and growth in grace *k*.

i Luke 22. 19, *And he took Bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body which is given for you, this do in remembrance of me.* 20. *Likewiſe alſo the Cup after Supper, ſaying, This Cup is the New Teſtament in my blood, which is ſhed for you.* *k* 1 Cor. 10. 16, *The Cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt? The Bread which we break, is it not the Communion of the body of Chriſt?*

Artic. XXVIII. '*It is a Sacrament of our Redemption by* '*Chriſts death. Inſomuch that to ſuch as rightly, worthily,* '*and with faith receive the ſame, the bread which we break is* '*partaking of the body of Chriſt; and likewiſe the Cup of bleſ-* '*ſing is a partaking of the blood of Chriſt. Tranſubſtantiation* '*(or the change of the ſubſtance of Bread and Wine) in the* '*Supper of the Lord, cannot bt prov'd by holy writ; but it is* '*re-*

'repugnant to the plain words of Scripture, overthroweth the 'nature of a Sacrament, and hath given occaſion to many 'ſuperſtitions.

Expl. 96. When 'tis here ſaid the *Lord's Supper* is a Sacrament, we are to underſtand no more by a *Sacrament*, than that 'tis a *ſeal of the righteouſneſs of faith*; ſo that thoſe perſons who do run to the righteouſneſs of works, or of the Law in order to juſtification, they run out of the tenour of the Covenant of Grace, in which only the righteouſneſs of Faith is ſealed to the Believer. More *particularly* in this great Goſpel-ordinance of the *New Teſtament*; We have (1) the Sacramental *ſigns*, Bread and Wine: not Bread only, or Wine only, but both, hereby noting that we have in Chriſt whatever is needful (whether for ſuppor or comfort) to life everlaſting. (2) The thing *outwardly repreſented* by theſe two Elements, *ſc.* Chriſt's body and blood, by the Bread his body ſo that the *Papiſts* who ſtick ſo cloſe to the letter, might with as much ſhew of reaſon conclude that Chriſt's body was turned into Bread, as that the Bread was turned into his Body. And by the Bread broken, is ſignified his body being wounded and broken; and by the Wine his blood, and by the pouring forth of the Wine, the ſhedding forth of his blood, without which no remiſſion. (3) The Sacramental *actions*, *ſc.* giving and receiving, whereby is noted not only that he gave himſelf for Sinners, but that he gives himſelf to Believers; and that as by the bodily hand they receive the Bread and Wine, ſo by a hand of Faith they receive and accept of Chriſt as he offereth himſelf in the Goſpel. (4) The *ſpiritual ſignification* of the whole, *ſc.* the righteouſneſs of Chriſt, and all the benefits of his Mediatory undertaking, made over and ſealed to them in the Covenant of Grace, who do by Faith apply theſe to themſelves; ſo that every worthy Communicant may

ſay, Chriſt died for me, &c. (5) The *authoritative deſign* of all this, to this very end and purpoſe by Chriſt himſelf, who alone can appoint Goſpel-Sacraments: becauſe he alone can beſtow that Grace of which Sacraments are but the Conduit-pipes. (6) That *worthy Receivers* are partakers of Chriſt's body and blood, not in a groſs and corporal, but in a ſpiritual manner: for if the Bread were the real body or fleſh of Chriſt which we eat in this Sacrament, then it would be no Sacrament at all; becauſe the ſign and thing ſignified would be really the ſame. (7) The *advantages* hereof, are the pardon of ſin ſealed, aſſurance of God's love, ſpiritual joy, comfort, refreſhment, nouriſhment, and growth in Grace.

What is required in the worthy receiving of the Lords Supper?

A. 97. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves of their knowledg to diſcern the Lords body *l*, of their faith to feed upon him *m*, of their repentance *n*, love *o*, and new obedience *p*, leſt coming unworthily, they eat and drink judgment to themſelves *q*.

l 1 Cor. 11. 28, *But let a man examine himſelf, and ſo let him eat of this Bread, and drink of this Cup,* 29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.* *m* 2 Cor. 13. 5. *Examine your ſelves whether ye be in the Faith.* *n* 1 Cor. 11. 31, *If we would judg our ſelves, we ſhould not be judged.* *o* 1 Cor. 11. 18, *When you come together in the Church, I hear there be diviſions among you.* 20. *When ye come together therefore in one place, this is not to eat the Lords Supper.* *p* 1 Cor. 5. 8, *Therefore let us keep the Feaſt, not with old leven, neither with the leven of malice and wickedneſs, but with the unlevened bread of ſincerity and truth.* *q* 1 Cor. 11. 27, *Wherefore, whoſoever ſhall eat this bread, and drink this Cup of*

of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

Artic. XXVIII. '*The body of Chriſt is given, taken, and* '*eaten in the Supper only after an heavenly and ſpiritual man-*'*ner; and the mean whereby the body of Chriſt is received and* '*eaten in the Supper, is Faith.* To. 2. Hom. XV. *We muſt* '*certainly know, that three things be requiſite in him which* '*would ſeemly, as becometh ſuch high myſteries, reſort to the* '*Lords Table,* i. e. *firſt, a right and worthy eſtimation and un-*'*derſtanding of this myſterie. Secondly, To come in a ſure faith.* '*Thirdly, To have newneſs or pureneſs of life to ſucceed the re-*'*ceiving of the ſame.* P. 2. *Newneſs of life, and godlineſs of* '*converſation, as fruits of Faith, are required in the partakers* '*of this Table. We may learn by eating of the typical Lamb,* '*whereunto no man was admitted but he that was a Jew,* '*and was circumciſed, and was before ſanctified.*

Expl. 97. By worthineſs we are only to underſtand *fitneſs*; for in order to a Chriſtian's practice of this Ordinance, he muſt examine himſelf in theſe two things: (1) As to his *Right* and Title, for if a man has no right to, or intereſt in the righteouſneſs of Chriſt, when he receives this ſeal, he has it only to a blank. (2) As to *fitneſs*, called in Scripture the Wedding-garment, for he is no more fit to be a gueſt at Chriſt's Table who wants this garment, than he is to feaſt with a Prince at his royal Table, who is cloathed with nothing but rags and naſtineſs: yet more *diſtinctly* he muſt examine himſelf, (1*ſt*,) In point of *knowledg*, whether or no he be competently acquainted with the terms of the Covenant of Grace, of which this Sacrament is a ſeal, and with the neceſſary principles of Religion, and with the indiſpenſable duties of the Goſpel, and with the greatneſs of the love of Chriſt in dying for Sinners: for he who is groſly ignorant of theſe things, as alſo of the difference between the Sacramental Elements, and actions, and what is ſpiritually intended by them can never

never be able to *diſcern* the Lord's body; but above all he muſt be ſure to know practically and experimentally Chriſt crucified in this Sacrament. (2*dly*,) He muſt examine his *faith*: as, (1) Whether he be in a *ſtate* of Faith, (a Believer) which he may know by his being a new Creature, (2) Whether he do upon this particular occaſion *exerciſe* the Grace of Faith; but eſpecially whether he doth heartily aſſent to the truth of the Goſpel; and whether he does heartily cloſe with Chriſt in the Goſpel. (3) His *repentance*, whether it be ſuch as doth break his heart as well *from* ſin as *for* ſin, which hath broken and crucified the body of his dear Redeemer. (4) His *love*, whether this doth fill him, (1) with *admiring* thoughts of the love of Chriſt in dying for him; greater love than this hath no man ſeen. (2) With readineſs and *reſolution* to ſuffer, yea die for Chriſt, if called to it. (5) New *obedience*, which may be known to be ſuch, (1) By the *ſpring* from whence it doth flow, the Grace of God, or the new Nature. (2) By the *manner* of its being performed, *ſc.* in a ſpiritually-natural way with delight and zeal. (3) By the *rule* of it, the Law ſpiritually interpreted. (4) By the *end* of it, the glory of God; and that perſon who finds himſelf thus qualified, may come and be welcom to the Lord's Table: *So let him eat of that bread, and drink of that cup.*

CHAP.

CHAP. IV.

Of things to be pray'd *for, in the* Lords-Prayer, *in* 10 *Articles, with their Explanation. From* A. 98, *to the end.*

A. 98. PRrayer is an offering up of our desires to God *r*, for things agreeable to his will *s*, in the name of Christ *t*, with confession of our sins *u*, and thankful acknowledgment of his mercies *w*. *What is Prayer?*

r Psalm 62. 8, *Trust in him at all times, ye people; pour out your hearts before him, God is a refuge for us.* *s* Rom. 8. 27, *And he that searcheth the hearts, knoweth the mind of the Spirit, because he maketh intercession for the Saints, according to the will of God.* *t* John 16. 23, *whatsoever ye shall ask the Father in my Name, he will give it you.* *u* Dan. 9. 4, *And I prayed unto the Lord my God, and made my confession.* *w* Phil. 4. 6, *Be careful in nothing, but for every thing, by prayer and supplication, with thanksgiving, let your requests be made known to God.*

To. 2. Hom. VII. p. 1. ——— 'Prayer is necessary for all 'men, at all times, and in all places. ——— Be fervent in 'prayer, assuring our selves, that whatsoever we ask of God 'the Father in the Name of his Son Christ, and according to 'his will, he will undoubtedly grant it. P. 2. In all our necessities, direct our prayers to him, call upon his holy Name, 'desire help at his hands, and at none others. ——He is able, '——will help us,—— hears, understands better than our selves, 'what we lack, and how far we have need of help. Hom. IX. '——Be sure that in all prayer your minds be devoutly lifted 'up

'up to God, else your prayers are to no purpose. Hom. XVII. *'All good things came down to us from the Father of light. '——Jesus Christ his Son and our Saviour, is the mean, by 'whom we receive his liberal goodness,—— in the power and 'virtue of the Holy Ghost we be made able to receive his gifts 'and graces.*

Expl. 98. Concerning Prayer there are *two things* to be noted, (1) the *name*, (2) the *thing* it self. The name of that which is here described is *Prayer*, a term more comprehensive than invocation, which is only vocal Prayer, for it doth comprehend in it, *Invocation, Petition, Confession, Thanksgiving, Supplications*, and *Intercessions*, whether expressed in words or only pent up in a devout breast. (2) For the *thing* it self, we have (1) The necessary *Requisites* of Prayer. (2) The ordinary sorts and *kinds* of it. Necessary Requisites are (1*st*,) That it be an *offering* up of our desires to God, and this is essential to all Prayer, that there be a holy motion of the will towards God in pious and devout desires, though these should never be framed into words: *Internal* or heart-Prayer in some cases is all that God requires, and therefore he will graciously accept of it: But this spiritual Sacrifice must be presented *only* to God; for (1) He *only* knows, and can supply our wants. (2) Faith and Prayer must go together, and Faith is *only* to be in God. (3) The Lords Prayer doth *only* send us to God and no other. But then, *&c.* [See *Expl.* 99.]

A. 99. The whole Word of God is of use to direct us in Prayer *x*, but the special Rule of Direction, is that Form of Prayer, which Christ taught his Disciples *y*, commonly called the Lords Prayer.

what Rule hath God given us, for our Direction in Prayer?

x 1 John

x 1 John 5. 14, *And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.* *y* Matth. 9. 6, *After this manner therefore pray ye; Our Father which art in Heaven, Hallowed be thy Name,* &c.

To. 2. Hom. VII. p. 3, '*what better example can we desire to have than of Christ himself, who taught his Disciples and other Christian men, first to pray for heavenly things, and afterwards for earthly things, as is to be seen in that Prayer which he left unto his Church, commonly called the Lords-Prayer.*

Expl. 99. (2*dly*,) 'Tis essentially necessary to Prayer that it be *only* for things agreeable to *Gods* will. (1) The whole Will of God in *general*; As men must not make their *lust their end*, in begging any thing of God (for those who ask that they may consume what they ask upon their lust, do ask amiss for the end); so neither their *fancy* their *rule*, for then they ask amiss for the *manner* and the *matter* both (2) And more *particularly*, the Lords Prayer; for this may be used not only as a Prayer it self, *Luke* 11 2, but also as a *pattern* for all other Prayers; not so much for *method* and order, for we are not so strictly tied to that, as for *matter*, in which we are not to deviate from this so comprehensive directory in the matter of Prayer, *Mat.* 6. 9. (3*dly*,) In the *name* of Christ, (*i.e.*) (1) By virtue of his *warrant* and authority, because he doth command us to pray. What is done by his authority, is in his Name. (2) Making use of him as our *Mediator* or Intercessor, or great Master of Requests in Heaven; for we are strangers to God, and enemies to him naturally, and so must make use of the Name of Christ, and not of our own. (2*dly*,) The ordinary *kinds* or *parts* of Prayer, are (1) *Confession* of sin, either expressed or implyed, for when we beg or *petition* for any mercy,

we

we are to own our unworthineſs of it, which we cannot well do without confeſſion of ſin. (2) *Thanks-giving*, for there is ſomething of the nature of Prayer in ſuch acknowledgments, *ſcil.* our deſire that God would accept of our Sacrifices of Praiſe; and Chriſt has taught us in our Prayer to praiſe God: *For thine is the Kingdom*, &c.

What doth the Preface of the Lords Prayer teach us?

A. 100. The Preface of the Lords Prayer, which is, *Our Father which art in heaven*; teacheth us, to draw near to God with all holy reverence *z*, and confidence *a*, as children to a Father, able and ready to help *b*, and that we ſhould pray with, and for others *c*.

z Iſa. 64. 9, *Be not wrath very ſore, O Lord, neither remember iniquity for ever; behold, ſee we beſeech thee, we are all thy people.* *a* Rom. 8. 15, *For ye have not received the ſpirit of bondage again to fear, but ye have received the ſpirit of adoption, whereby we cry Abba Father.* *b* Luke 11. 13, *If ye then being evil, know how to give good gifts unto your children, how much more ſhall your heavenly Father give the holy Spirit to them that ask him.* *c* Epheſ. 6. 18, *Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all Saints.*

Hom. XVII. ‘*Conſider his great power to make us dread*
‘ *and fear*;——*high wiſdom*,——*ineſtimable goodneſs, to take*
‘ *good heart again to truſt well unto him*,——*being aſſured to take*
‘ *him for our refuge, our hope and comfort, our merciful Father,*
‘ *in all the caſes of our lives.*

Expl. 100. The *Preface* teacheth many leſſons, (1) Solemn *preparation*, that we come not raſhly to pray, but bethink our ſelves before-hand to whom we are to pray.

pray. (2) *Reverence*, as the name Father doth import. (3) *Acceſs with boldneſs*, that we may go to God as freely in and through Chriſt, as Children can go to their natural Parents. (4) *Confidence* of ſpeeding all the while we ask aright for the matter, and manner, and end; for when men do not ſpeed, 'tis becauſe they ask amiſs, *i, e.* either *what* they ſhould not, or *as* they ſhould not, or wherefore they ſhould not. (5) Gods *readineſs* to hear and help, therefore called *our Father*; none more ready to help a Child than the Father of it. (6) Gods *pity* and compaſſion towards his children, which does move him to help them; *As a father pities his children*, &c. (7) That great Article of our Creed, *Communion of Saints*; for all true Chriſtian ſupplicants have one common union in that one common relation of children unto God, and therefore called *Our Father*. (8) *Compaſſion*, that we do pity and pray one for another, being all of us children of the ſame common Father. (9) That though God is preſent in all places, yet *Heaven* is in a more eſpecial manner the *habitation of his holineſs*: becauſe he doth there more immediately, gloriouſly, and fully communicate of himſelf to the Angels and Spirits of juſt men made perfect. (10) That man (being a ſinful ſupplicant) ſhould know his *diſtance* from the great God, and with all humble and thankful admiration acknowledg Gods *condeſcention* towards him, in that he is willing to receive any petition from him.

What do we pray for in the firſt Petition?

A. 101. In the firſt Petition, which is, *Hallowed be thy Name*; We pray, that God would enable us and others to glorifie him in all that whereby he makes himſelf known *d*, and that he would diſpoſe all things to his own glory *e*.

d Pſalm

d Psalm 67. 1, *God be merciful unto us, and bless us, and cause his face to shine upon us.* 2. *That thy way may be known upon the earth, and thy saving health among all Nations.* 3. *Let the people praise thee, O God, let all the people praise thee.* *e* Rom. 11. 36, *For of him, and through him, and to him are all things, to him be glory for ever.* Amen.

To. 2. Hom. VII. p. 3.—— [c] *we are taught whensoever we* [c] *make our prayers unto God, chiefly to respect the honour and* [c] *glory of his Name.*

Expl. 101. This is not only the first Petition in this Prayer, but the first of those Petitions wherein we are taught to beg *good things*: for the two last Petitions in this Prayer are deprecatory against *evil.* Now from the shortness of all these Petitions in general, we may observe, that the efficacy of Prayer doth not consist in the multitude of words, but doth most shew it self in a *holy fervency* and ardour of affections. In this Petition there is, (1*st*,) Something *supposed* as the ground of this Petition, as (1) That man ought to make the *glory of God* his *chief end* in all his designs. (2) That by his *natural power*, and without the grace of God, he is not able to glorifie God. (2*dly*,) We have the *matter* of the Petition (*Hallowed be thy Name*). In which words we do pray in the general, that all the Attributes, Titles, Ordinances, Words, and Works of God (whereby he is made known) may be heartily and highly valued, and esteemed, and magnified in the World. More particularly, we beg (1) That God would give us *hearts*, (2) *Grace*, to shew forth his glory in all our words, thoughts, actions and capacities. (3) That he would *prevent* or *remove* all that sin especially whereby the lustre of his glory in the World is most eclipsed, as Atheism, Ignorance, Idolatry, Oppression, *&c.* (4) That he would so lay the scene of his pro-

providence in the government of the World, that he may ſtill get to himſelf a *glorious* name, whether it be in works of power, wiſdom, juſtice, or mercy; for though he will do this whether we beg it or no, yet (1) It is our duty, becauſe commanded. (2) Hereby we ſhew our *love* to God, by this zeal for his glory. (3) To our *own* ſouls, for his glory and our happineſs are twiſted together

What do we pray for in the ſecond Petition?

A. 102. In the ſecond Petition, which is, *Thy Kingdom come*; We pray, that Satans Kingdom may be deſtroyed *f*, that the Kingdom of Grace may be advanced *g*, our ſelves and others brought into it, and kept in it *h*, and that the Kingdom of Glory may be haſtened *i*.

f Pſalm 68. 1, *Let God ariſe, and let his enemies be ſcattered; let them alſo that hate him, flee before him.* *g* Pſalm 51. 18, *Do good in thy good pleaſure unto Zion; build thou the walls of Jeruſalem.* *h* 2 Theſſ. 3. 1, *Finally Brethren, pray for us, that the word of the Lord may have free courſe, and be glorified, even as it is with you.* Rom. 10. 1, *Brethren, my hearts deſire and prayer to God for Iſrael is, that they might be ſaved.* *i* Rev. 22. 20, *He which teſtifieth theſe things, ſaith, Surely I come quickly,* Amen. *Even ſo come Lord Jeſus.*

To. 2. Hom. XVI. p. 2. ‘*He of his great mercy ſo works in* ‘*all mens hearts, by the mighty power of the Holy Ghoſt, that* ‘*the comfortable Goſpel of his Son Chriſt may be truly preached,* ‘*truly received, and truly followed in all places, to the beating* ‘*down of ſin, death, the Pope, the Devil, and all the Kingdom* ‘*of Antichriſt; that like ſcattered and diſperſed ſheep, being* ‘*at length gathered into one fold, we may in the end reſt all to-* ‘*gether in the boſom of* Abraham, Iſaac, *and* Jacob, *there to* ‘*be partakers of eternal and everlaſting life, through the merits* ‘*and death of Jeſus Chriſt our Saviour.*

Expl. 102. By *Kingdom* we are to underſtand in the general, Gods rule, and dominion, and power, that he exerciſeth in the World, both over all his Creatures, and particularly over men. Now in reference to the wicked, God doth exerciſe the *kingdom* of his power and juſtice in reſtraining or puniſhing them: and thus to pray that this *kingdom* may come amongſt wicked men, is to pray, that the intereſt, power, and dominion of Sin, Satan, and Antichriſt in the World may be deſtroy'd; for in this *Petition* we do acknowledg our ſelves to be by nature ſubjects of the Prince of darkneſs; and therefore we are to pray, that this iron-yoke may be taken off, and that we may take upon us the eaſie yoke of Chriſt. But in reference to the elect, Gods Kingdom is either (1*ſt*,) A *kingdom of Grace* in this World, and then we pray, the Scepter of this Kingdom may rule in the hearts and lives of Gods elect: Now this Scepter being the Goſpel, we are to pray, (1) That this may be diſperſed all the world over, in order to the gathering of the diſperſed *Jews* which do belong to the election of Grace, and to the fulneſs of the *Gentiles.* (2) That where the means of grace and knowledg are enjoyed (together with all Goſpel-Ordinances and Goſpel-order) they may prove *effectual* for the begetting and growth of grace and ſaving-knowledg, and for the ſpiritual comfort and ſupport of weak Chriſtians. (3) That to this end and purpoſe God would beſtow his *Holy Spirit* upon his people, as the Spirit of Truth to lead them into all neceſſary truth, as a Spirit of Holineſs to ſanctifie them, and as he is the Comforter. (4) That the *power* of the *Civil* Magiſtrate may be laid out for the good of the Church: and that God would ſtill furniſh his Church with ſuch Officers, both Spiritual and Civil, as may moſt promote the intereſt of Chriſts ſpiritual Kingdom; and all this we are to beg of God alone, (1) Becauſe he alone

alone can check and reſtrain whatever does *oppoſe* his Kingdom. (2) Becauſe he alone can effectually *grant* what we beg herein. (2*dly*,) And for the *Kingdom of Glory*, we are to beg the haſtening of it for the Elects ſake, by Chriſts ſecond coming, becauſe hereby, (1) God will be moſt *glorified*. (2) The *Kingdom of Grace* will be *perfected*, when Chriſts loyal Subjects ſhall reign with him in glory. *Even ſo come Lord Jeſus, come quickly.*

What do we pray for in the third Petition?

A. 103. In the third Petition, which is, *Thy will be done on Earth, as it is in Heaven*; We pray, that God by his grace would make us able and willing to know, obey *k*, and ſubmit to his will in all things *l*, as the Angels do in Heaven *m*.

m Pſalm 119. 34, *Give me underſtanding, and I ſhall keep thy Law, yea, I will obſerve it with my whole heart.* 35. *Make me to go in the path of thy Commandments, for therein do I delight.* 36. *Incline my heart unto thy Teſtimonies.* *l* Acts 21. 14, *And when he would not be perſwaded, we ceaſed, ſaying, The will of the Lord be done.* *m* Pſalm 103. 20, *Bleſs the Lord ye his Angels, which excel in ſtrength, that do his Commandments, hearkening unto the voice of his Word.* 22. *Bleſs the Lord all his works, in all places of his Dominion. Bleſs the Lord, O my ſoul.*

To. 2. Hom. XXIII. ‘*As God the Creator and Lord of* ‘*all things, appointed his Angels and heavenly Creatures, in all* ‘*obedience to ſerve and honour his Majeſty; ſo was it his will,* ‘*that man his chief Creature upon the earth, ſhould live under the* ‘*obedience of his Creator and Lord.*

Expl. 103. In this Petition we have two things obſervable. (1) The *matter* of our obedience, it muſt be what God requires. (2) The *manner*, it muſt be ac-

cording to the *pattern* in the Mount, *ſc. as it is done in heaven.* For the *matter*, 'tis only *Gods Will* which muſt be the Rule of mans duty; not the wills, or fancies, or traditions, or corrupt cuſtoms of men; we owe obedience no further to men in what they require from us, than it is agreeable to the Will of God, and eſpecially in the duties of Religion, becauſe God alone, who is the ſearcher of the heart, is Lord of the Conſcience: whenever therefore what is required of us as matter of duty, comes accomyany'd with a *thus ſaith the Lord*, either in the plain words, or in the plain ſenſe of Scripture, we muſt not diſpute, but obey. Yet to prevent miſtake, we are to know, (1) There is the *ſecret will* of God, called the *will* of his *counſel* and *purpoſe*; but though this be the Rule he himſelf walks by, yet 'tis not the Rule of our obedience, and we are no further to pray that this *will* may be done, than as it ſeems good to his infinite wiſdom: and that we may with patience ſubmit to it, and in all events (though they may croſs our wills never ſo much) acknowledg the holineſs and rectitude of it, and nothing may diſpleaſe us that pleaſeth him. But (*2dly,*) There is his *revealed will*: as (1) in his *premiſes*, and here we are to pray, that they may be fulfilled. (2) In his *threatnings* towards the implacable enemies of his Church, that theſe may be executed, and this in ſubſerviency to the former Petition, that his Kingdom may come. (3) In his *propheſies*, that they may be accompliſhed. (4) And principally in his *Commands*, that theſe may be obey'd and performed above and before any thing elſe, or that theſe be done whatever elſe be left undone: and that (*2dly,*) For the *manner*, as it is done in Heaven by Angels and the Spirits of juſt men made perfect, *i. e. perfectly*; not that we can be perfect in holineſs here on earth, but that we ſhould be aiming at it, and be perfecting holineſs in the fear of God; in which

which are these two things, (1) The *renouncing* our own wills, as they do oppose the will of God. (2) Actual, real, constant, chearful, universal *compliance* with the *holy will* of God.

What do we pray for in the fourth Petition?

A. 104. In the fourth Petition, which is, *Give us this day our daily Bread*; We pray, that of Gods free gift we may receive a competent portion of the good things of this life *n*, and enjoy his blessings with them *o*.

n Prov. 33. 8, *Remove far from me vanity, and lyes: give me neither poverty nor riches, feed me with food convenient for me.* *o* Psalm 90. 17, *And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea the work of our hands establish thou it.*

To. 2. Hom. VI. '(Our daily bread) *i. e. all things* 'necessary for this our needy life. Hom. VII. p. 3, *when we* 'have sufficiently pray'd for things belonging to the soul, then 'may we lawfully and with safe conscience pray also for our bo- 'dily necessities, as meat, drink, cloathing, health of body, de- 'liverance out of prison, good luck (i. e. success) in our 'daily affairs, &c. *according as we shall have need.*

Expl. 104. The former Petitions did respect *God*; and this is the first of those which doth concern *our selves*. In which Petition, (1) Somewhat is imply'd: as (1) That we *depend* upon God for the necessities of life. (2) That these are only to be *desired* so far as they may help us in the doing of his will. (3) That the frailty of our natures is such, that they stand in *need* of daily supplies of these necessaries. (4) That our *care* in reference to these things is neither to be immoderate, for we are to ask but for bread, *i. e.* necessity; nor to look far, as is imply'd in that word *day*. (5) That

That having *food* and *rayment* we may therewith be content. (6) That however men in their honeſt Callings do take pains for neceſſaries, yet they are the *free gift* of God. (2) In the Petition we are *to aſk*, (1) *Neceſſaries* of life, called in Scripture *food* and *rayment*, and here, *bread*, (3) A *bleſſing* upon them: for theſe three things are included in this one word [*bread*].

A. 105. In the fifth Petition, which is, *And forgive us our debts, as we forgive our debtors*; We pray, that God for Chriſts ſake would freely pardon all our ſins *p*, which we are the rather encouraged to ask, becauſe by his grace we are enabled from the heart to forgive others *q*.

what do we pray for in the fifth Petition?

p Pſalm 51. 1, *Have mercy upon me, O God, according to thy loving-kindneſs, according to the multitude of thy tender mercies, blot out my tranſgreſſions.* *q* Matth. 6. 14, *For if ye forgive men their treſpaſſes, your heavenly father will alſo forgive you.*

Tom. 2. Hom. IX. ‘*Diſſention and diſcord interrupt prayer.*——*For the Lords Prayer hath not only a reſpect to particular perſons, but to the whole univerſal, in the which we openly pronounce, that we will forgive them which have offended againſt us, even as we aſk forgiveneſs of our ſins of God.* Hom. VII. p. 2. *what if we be Sinners, ſhall we not therefore pray unto God? or ſhall we deſpair to obtain any thing at his hands? Why did Chriſt then teach us to aſk forgiveneſs of our ſins*, &c.

Expl. 105. In reference to the Petition about *forgiveneſs*, there is, (1) Something *imply'd*. (2) The *matter* of the Petition, and (3) The *illuſtration* of it. 'Tis *imply'd*, (1) That man is naturally a *guilty* creature, and under the condemnation, and conſequently ob-

obnoxious to the curſe of the Law, both by reaſon of Original and Actual ſin. (2) That of himſelf he *cannot* make *ſatisfaction* to Divine Juſtice, nor any other for him (Chriſt only excepted, who is God as well as man). For if man, or any other creature for him, could ſatisfie Gods Juſtice, he might then ſtick to that plea, and ſtand at the Bar of Juſtice; whereas he is now forc'd to the Throne of Grace. (3) That God *only* can forgive ſin, for man is here directed only to God. (4) That confeſſion of Sin, and petition unto God for pardon, is the *way* to obtain this pardon in and through Chriſt. (2*dly*,) The *matter* of the petition, or that we pray for, 'tis directly and expreſly *remiſſion* (or forgiveneſs) of ſins, and then conſequently the imputation of Chriſts Righteouſneſs to us, by vertue whereof we may find acceptance with God the Father, in, and by, and through the merit of the righteouſneſs of his Son Chriſt. For by *bread* in the former Petition we do by a *Synecdoche* underſtand all the neceſſaries of this corporal life; ſo in this Petition, by *forgiveneſs* we may underſtand that which is ſo neceſſary to eternal life, Chriſts *righteouſneſs* to be imputed to us; or in one word, in this Petition we beg juſtification of our perſons, as in the next we beg ſanctification of our natures, hearts, and lives. In ſhort, ſith there is *forgiveneſs with God that he may be feared*, we who are ſo many condemned Malefactors muſt make our application and our ſupplication to him, and to him alone for pardon; for ſin is ſuch a burden, and of ſuch intolerable weight, that 'tis only omnipotent mercy that can remove the guilt of it from the conſciences of men, it being an oppoſition to the holineſs of Gods Nature, who is infinite, as well as a violation of that Law which is exceeding broad: and therefore, by the way, ſin may very well paſs for the greateſt of evils, ſith (1) only the *righteouſneſs* of Chriſt is broad enough to co-

ver it, that the ſhame of the Sinners nakedneſs may not appear: (2) Only the *mercy* of an infinite God could pardon it: (3) Sith 'tis a downright defacing of the *image* of God in man, and inſtead thereof drawing the black lines or image of Satan upon mans ſoul: (4) And is conſequently the greateſt *enemy* to mans happineſs and perfection: (5) It doth procure for the impenitent unpardoned Sinner, the *eternal* wrath of God and flames of Hell. *Queſt.* But it may be here demanded, *why our ſins are called Debts?* For an *Anſwer* we are to know in the general, that they are not ſo properly, but metaphorically, with alluſion to thoſe debts that are contracted between man and man; for God is not to be conſider'd properly as a *Creditor*, but as a *Governour*; ſo that in ſtrict ſenſe our obedience (rather than our ſin) is our debt to God, and ſuch a debt as we owe to him by the Law of our Creation; ſo that our ſins are called our debts only becauſe ſin doth make puniſhment to become a debt which we owe unto God, and 'tis our juſt debt, and of the *two* it is *puniſhment* which man doth ſuffer for ſin that comes nearer to the nature and notion of a debt than ſin it ſelf, this being a due debt to Gods Juſtice, as *obedience* is to his Authority; however we cannot pray that this debt of puniſhment be remitted, except we beg that guilt (which is an obligation to puniſhment) be firſt removed. (3*dly*,) We have the *illuſtration* of the matter of this Petition, by an apt Similitude or reſemblance, (*ſc, as we forgive our debtors*), which words with reference to God, are not to be conſidered either as a *rule* that God ſhould proceed in the ſame manner, to forgive us as we do others, or as a *ſtandard* that God ſhould meaſure out ſo many pardons to us as we give to thoſe who do offend us: but (1) as an *argument*, (2) as an *evidence* The *argument* proceeds from the leſs to the greater: that if we who have (but as it were)

were) a drop of mercy, can forgive others, how much more will God (who is an Ocean of free-grace and love it ſelf) forgive us? not that our forgiving others is meritorious of Gods forgiving us. (2) Our forgiving others, when 'tis done freely, and heartily, and univerſally, 'tis a *fruit* of the love and mercy of God ſhed abroad in our hearts, an *evidence* of true grace in the ſoul, or of ſanctification; and thoſe whom he has ſanctified, he has alſo juſtified.

What do we pray for in the ſixth Petition?

A. 106. In the ſixth Petition, which is, *And lead us not into temptation, but deliver us from evil*; We pray, that God would either keep us from being tempted to ſin *r*, or ſupport and deliver us when we are tempted *ſ*.

r Matth. 26. 41, *Watch and pray, that ye enter not into temptation.* Pſalm 19. 13, *Keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me.* *ſ* Pſalm 51. 10, *Create in me a clean heart, O God, and renew a right ſpirit within me.* 12. *Reſtore unto me the joy of thy ſalvation, and uphold me with thy free Spirit.*

To. 2. Hom. IX. ——— '*Muſt crave continually of God the* 'help of his holy Spirit, *ſo to rule their hearts, leſt hatred and* 'debate do ariſe, —— *brawlings, tauntings,* —— *curſings, fight-* 'ings: *which are from the ghoſtly enemy, who taketh great de-* 'light therein. ——— *They are compaſſed by the Devil, whoſe temp-* 'tation if followed muſt needs begin and weave the web of all 'miſeries and ſorrows. ——— *They will not conſider the crafty* 'trains of the Devil, and therefore give not their thoughts to 'pray to God, that he would vouchſafe to repreſs his power.

Expl.

Expl. 106. In this Petition there are two things neceſſarily ſuppos'd: as (1) The *wickedneſs* or perverſneſs of mans nature to Sin; for when we beg that God would not lead us into temptation, we do own a proneneſs to fall into it. (2) The *weakneſs* of mans nature to reſiſt Temptations, or to come off without any final damage when we are tempted, for therefore do we pray to God to deliver us from evil; that if the wiſe God, in his wiſe and juſt providence, for holy and juſt ends, do ſo order things, that we be aſſaulted by the Devil, the World, or the Fleſh, yet that God would ſo powerfully ſupport and aſſiſt us by his Grace and Spirit, that we be not overcome, but that we may recover as a Bird out of the ſnare of the Fowler. We do not abſolutely pray againſt afflictions (though theſe are alſo tentations) *And lead us not, &c.* But we do abſolutely pray to be delivered from the *evil* of ſin, and this by God alone, who can bring good out of evil.

What doth the Concluſion of the Lords Prayer teach us?

A. 107. The Concluſion of the Lords Prayer, which is, *For thine is the Kingdom, and the Power, and the Glory, for ever,* Amen; teacheth us, to take our encouragement in prayer from God only *t*, and in our prayers to praiſe him, aſcribing Kingdom, power, and glory to him *u*, and in teſtimony of our deſire and aſſurance to be heard, we ſay, *Amen w.*

t Dan. 9. 18, *we do not preſent our ſupplications before thee for our righteouſneſs, but for thy great mercies.* 19. *O Lord, hear; O Lord, forgive; O Lord, hearken and do, defer not for thine own ſake, O my God.* *u* 1 Chron. 29. 11, *Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory,*

ry, and the Majeſty; for all that is in the Heaven, and in the Earth, is thine. 13. *Now therefore our God, we thank thee, and praiſe thy glorious Name.* ℣ Rev. 22. 20, *Amen, Even ſo come Lord Jeſus.*

To. 2. Hom. IX. ‘ (Amen) *which word is as much as* ‘ *to ſay, as truth, that the bleſſing or thanksgiving may be con-* ‘ *firm'd.*

Expl. 107. In this *Concluſion* we are taught, (1) *Self-denial*, and the renouncing of all worth and merit in our ſelves; for we are not to ſay, Lord do thus and thus, for I am worthy, for whom thou ſhouldſt do ſo and ſo, but *for thine is the Kingdom, &c. i.e.* Thou who haſt commanded us to pray for what we need, haſt *power* to give us what we beg, though in our ſelves never ſo *unworthy*. From that word therefore [*Kingdom*] we may note, (1) That anſwering of prayers is a ſpecial part of Gods providence in governing the World, which he will have every ſupplicant to own and acknowledg. The belief of a providence is very neceſſary to the offering up unto God the ſacrifice of prayer. (2) From thoſe words [*and the Power*] we may note, ſc. That what God may do as a Governour of the World, in anſwering prayers of his ſupreme Authority, that he hath ſtrength and ability to execute and perform. (3) From thoſe words [*and the Glory*] obſerve, (1) That God looks upon it as one of his Titles of Honour, to be a God *hearing prayers*: (2) That therefore in our prayers (as well as in any other part of Divine worſhip) we ſhould principally aim at the *honour of God*; and 'tis one of the greateſt arguments we can have of hope to ſpeed, when our deſign is rather to glorifie God than to gratifie our ſelves. (3) That the Kingdom and Power of God, and that honour which does redound to him from both theſe, are *everlaſting*. (4) That

(4) That *Praiſe* ſhould accompany Prayer. (5) That whatever we ask of God in the name of Chriſt, according to his will, believing we ſhall *receive*, for that's the meaning of that word which doth ſeal up this Prayer, *Amen*; becauſe ſo it is, or *ſo be it*, or (in the words of Chriſt) *Be it unto thee even as thou wilt*; a greater encouragement than which unto Prayer, no rational ſupplicant can deſire, for 'tis no more than *Ask and have, that your joy may be full.*

FINIS.

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